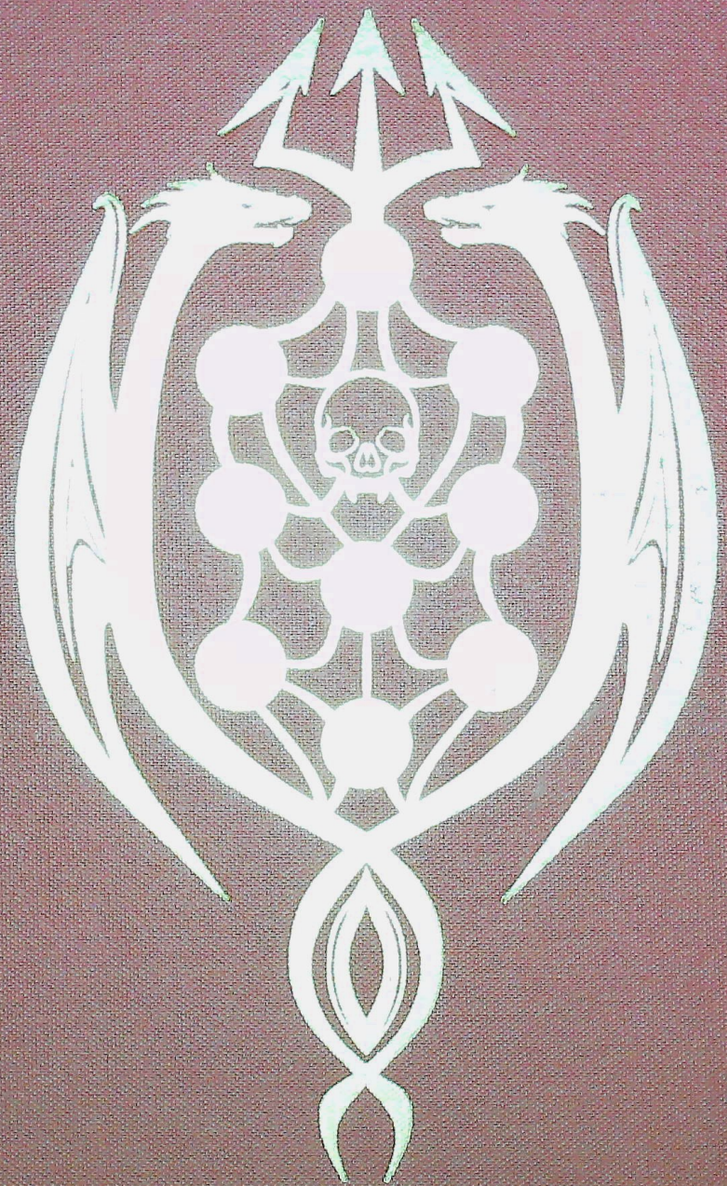
Tunnels of Set

ASENATH MASON



BECOME A LIVING GOD

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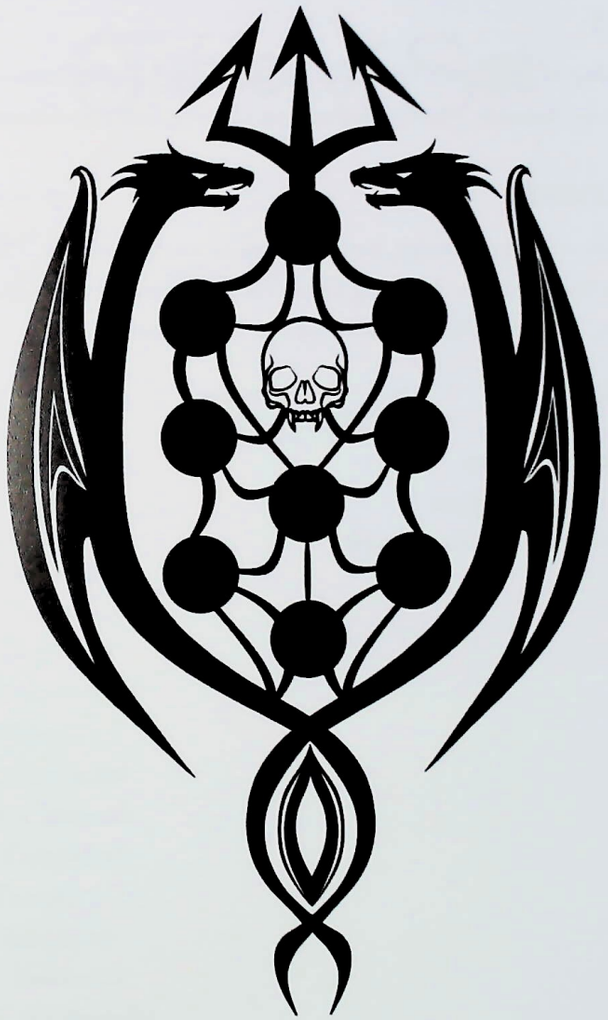
★ ASENATH MASON ★



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Introduction

THIS book has been on my mind ever since I started writing about the Dark Tree and the magic of the Qliphoth. In my previous two volumes, *Qliphothic Meditations* and *Qliphothic Invocations & Evocations*, I covered methods and techniques to work with the eleven Qliphothic realms and their demon rulers, but these two seem incomplete without including the pathways connecting the particular spheres. The labyrinths of tunnels and paths existing in between the particular realms on the Dark Tree are as important in the self-initiatory process as are the realms themselves. In this book, which is the third in the series and the last on the subject, I have included all that missing information. This makes the presentation of my working system complete and this also concludes my writings on Qliphothic magic. I personally view this book as the third volume in the subject, which together with the previous two constitutes the Qliphothic Trilogy that covers the entire Dark Tree and lays down a coherent and applicable system of approaching the Qliphoth from the perspective of modern magic.

Like the two previous volumes, the ritual system provided in this book is based on the work of the Temple of Ascending Flame combined with my personal explorations of the Dark Tree. In 2019 the temple conducted a project that was a continuation and extension of the Tree of Qliphoth workings from 2014. The purpose of those workings was to delve into this subject in a greater depth than in the previous project, which included only a short glimpse into each of the pathways. As a basis for the workings we used the imagery, sigils, and other observations reported by the participants of the Tree of Qliphoth project in 2014. We wanted to verify the previous experience and provide

conditions for manifestation of these forces in the life of each practitioner. The new project contained 22 parts, each one with 6 days of workings, exploring each path on the Qliphothic Tree through sigil work, meditations, invocations, astral travel, and dream magic. Originally, the workings started from the bottom of the initiatory map, with the tunnel of Thantifaxath, which connects the Lilith Qlipha with Gamaliel on the astral plane. In this book I have decided to change that order and start with the path that is marked on the Dark Tree as #1, i.e. Amprodias, moving down the tree toward the final manifestation of the whole work through Thantifaxath in Malkuth/Lilith. The reason for this is the assumption that those who will undertake this journey have already worked through the eleven Qliphothic realms and absorbed their energy in a sufficient way to bring this work to a successful conclusion. In other words, if you did not work with my *Qliphothic Meditations* and *Qliphothic Invocations & Evocations*, do not attempt the workings of this book. This is the extension and completion of the entire system and it should not be done as a stand-alone work. If you want to work with the Qliphoth, start with the first volume, successively expanding this work by invocations and evocations of the demon kings and queens of Sitra Ahra, and finally by exploration of the Tunnels of Set. This is how I have worked with this system myself, and this is what I recommend to those who feel drawn to this work and are not sure where to begin. In the case of the Qliphoth, it is hard to say that anything can be risk-free in this process, but the system presented in all three volumes provides a fairly safe environment for a practitioner to explore the Dark Tree without getting lost in these realms. You are welcome to experiment and modify this work, but I do not recommend departing from the foundations of the system itself. The best way to approach it is to work through all three volumes as they are and then, using your experience gained in the process, expand it into your personal system.

"Tunnels of Set" is the name attributed to 22 paths connecting the realms on the Tree of Qliphoth, corresponding to pathways on the Tree of Life that connect the particular Sephiroth. The first mentions of the tunnels appear in Aleister Crowley's *Liber CCXXXI*. On the basis of their sigils and descriptions, other authors and magicians have developed a map of dark pathways connecting Qliphothic realms with one another and intersecting like the threads in the Web of Fates. Among these authors we can mention Kenneth Grant, who described the tunnels in his *Nightside of Eden*, and Linda Falorio, who designed

the tarot deck based on her explorations of the particular pathways. Here I will refer to the information provided by these authors as well, but the greater part of this work is based on my own explorations, both through the work of the Temple of Ascending Flame and through over 20 years of personal experience with the Tree of Qliphoth.

In Grant's work, the tunnels are associated with Set because of his role in the Typhonian Tradition. The Tree of Night, believed to embrace emanations of the mother-goddess Typhon (personifying the Dark Feminine), is thought to contain all the dark and destructive energy in the universe. As the son of the Typhonian Goddess, Set stands as a guardian to the entrance of the Abyss, which exists on both sides of the tree, connecting the Qliphoth and the Sephiroth. His manifestation in the Abyss is that of the Beast 666, which consists of two aspects: Choronzon (the female aspect) and Shugal (the male aspect), each of them typified by the number 333. In Grant's system, the entrance to the tunnels connecting the realms of the Qliphothic Tree exists in the Abyss, the hidden Sephira known as Daath/Knowledge. Its formula is death as the point of transition from the manifest world to the source of all manifestation that is hidden behind the veil of illusion (Maya). The Gate of Daath in this tradition is called the Desert of Set and believed to open the way to realms and dimensions of what Grant calls the "Universe B" and in our work stands for Sitra Ahra (the Other Side). The name "Set" means "black" and black is also the color associated with this god and his connection to darkness and the underworld (Amenti). Therefore, he stands both for the subconscious mind and the Hidden Sun (the Sun behind the Sun), whose symbol is the Star of Set (Sothis).

In the Typhonian Tradition, the 22 Tunnels of Set correspond to the scales of the Dragon—the current that flows through the whole Tree of Night connecting the Elixir of the Divine Feminine with the Venom of the Serpent. The pathways of the Dark Tree transmit the energy of the eleven macrocosmic spheres of power to the corresponding nervous centers within the human body: all this represents 33 principles that form a map of initiation on the path of the Qliphoth. Seven of them are the cosmic power zones that are known within the human body as the chakras, symbolic of the particular realms on the Qliphothic and Sephirothic Trees (Yesod through Binah). Another three (Daath, Chokmah, Kether) convey the energy of the three aspects of Nothingness (Ain Soph Aur, Ain Soph, and Ain). In Grant's scheme, Malkuth/Lilith

is left out of this paradigm because it is believed to exist beneath the chakras, in a similar way as the Qliphoth exist beneath the Sephiroth. In his view, Malkuth represents materialization and incarnation of phantoms and entities from beyond the physical plane. In the system of the Temple of Ascending Flame, however, it is Malkuth/Lilith that serves as the entrance to the dark side of the Tree of Life. This is the Vulva of the Dark Feminine, where all currents flowing through the Dark Tree come into being and where the Initiate starts their journey on the path of Qliphothic initiation. It is here that we access the Nightside and begin our descent into the underworld of the subconscious mind, and it is here that the entire self-initiatory process comes to completion, when the Initiate returns to the material world endowed with the lessons and energy absorbed through exploration of the eleven Qliphothic realms and working with their demonic rulers.

Each tunnel has different powers and represents a different concept, revealing a unique aspect of the universe (macrocosm) as well as the consciousness of the practitioner (microcosm). Therefore, they can be compared to a web of cells in the subconscious mind, which in most people are inactive and dormant, but can be awakened through Qliphothic meditations and exploration of the concepts represented by these realms. Each tunnel corresponds to a path on the Tree of Life, forming its dark counterpart. However, like the Qliphothic realms themselves, the tunnels cannot be seen as a coherent linear map that leads from one point to the other. Instead, they contain the chaos and immensity of the Nightside, each one leading to many different dimensions at the same time, like in the cosmic (or anti-cosmic) web of the Spider Goddess. For this reason we will approach this work from the perspective of the Spider Current, working with Arachne as the guide and the ruling force of the whole network of tunnels.

Arachne is not mentioned in old Qabalistic sources in regard to the Qliphoth. The first mentions of her as a goddess having a pivotal role in the mysteries of the Dark Tree are found in Grant's *Typhonian Trilogies*, which include a number of interesting pieces of information about the Spider Current, such as *The Wisdom of S'lba* and *The Book of OKBISh*. In the Typhonian/Draconian Tradition, Arachne is the Queen of Space and the Weaver of the Web in the Void. The web of Arachne should not be mistaken for a normal spider's web structured upon a plane surface. Extending across the Void, it has an intricate symmetry that links all existing planes and dimensions

with infinitely tenuous threads of light, manifesting to a Nightside traveler as a network of tunnels and vortices. These threads act as the bridge between the Dayside and the Nightside, waking and dreaming, conscious and unconscious.

As a mythological character, Arachne is derived from ancient Greek lore. According to the famous myth, she was a mortal woman, a weaver proud of her skills, who angered the goddess Athena by challenging her to a weaving contest and was cursed by the goddess to weave for all time. Since that moment Arachne's name has become ascribed to spiders (*Arachnida*), and all spider-like creatures are believed to be her children. The myth, however, has a much greater significance from the esoteric perspective. The power of the Spider Goddess is the magical "venom" that is deadly to mundane consciousness but essential in the formula of initiation as it triggers the process of transformation through the inner alchemy of the mind. Just as a spider weaves the web, so we all weave our lives, making choices and shaping the structures of our universe. Through successive injection and absorption of her venom, the Qliphothic essence of the goddess, we learn that all matter forming these structures is illusion and can be poisoned, dissolved, molded, and shaped as we wish. The Spider Goddess shows us how to gaze straight into the Void, beyond all that we perceive as "reality," into the abyss of non-manifestation where nothing and everything exists at the same time and where we gain access to the very roots of our own universe. This all happens through the initiatory journey into the Tunnels of Set.

In this sense, the labyrinth of pathways connecting the eleven Qliphothic realms corresponds to Arachne's Web of Fates. The Spider Goddess resides in the center of the Void, and while assuming her god-form we too become the focal point of our own world, gaining the ability to look at things from the perspective of the center. Her venom dissolves mundane consciousness and opens the way to clear seeing. She shows us how to gaze through the veil of illusion and see the web itself, how to change and manipulate it at its roots, and by invoking her essence and absorbing her venom, we ourselves acquire the power to weave the web, thus becoming the true center of the universe and the very source of all manifestation. For this reason, the whole system presented in this book is based on the practitioner's ability to move through the Web of Fates, to explore the correlations between the particular pathways, and to absorb their lessons and manifest their powers for the sake of self-empowerment. Arachne is also invoked at the beginning of each set of workings, her

ritual replacing the opening rite that was used in *Qliphothic Meditations* and *Qliphothic Invocations & Evocations*.

The following list is a brief overview of the 22 pathways explored in this volume:

I. AMPRODIAS

Mysteries of the irrational taken to extremes. Exploration of insanity as a tool of creation and destruction. The shattering of the veil between the worlds and the ability to see with the Eye of the Dragon.

II. BARATCHIAL

Science as a vehicle of transcendence. Stepping beyond the veil that separates the worlds and exploration of what lies outside the boundaries of reason. The ability to rule the world and to become the master of our destiny.

III. GARGOPHIAS

The path through the Abyss. Mysteries of female magic and lunar rites. The power to destroy and create reality. Dream magic and visual imagination as a tool to bring desire into manifestation.

IV. DAGDAGIEL

The power to live through the senses and flow with the current. The Dark Feminine and her mysteries of time, destiny, sex, and death. The Womb of the Universe as the source of all creation and all manifestation.

V. HEMETHTERITH

Astrology and the stellar powers of the Divine Feminine. Opening consciousness to extraterrestrial currents and embracing them for the sake of self-empowerment. Stellar magic and the vision of the Cosmic Serpent.

VI. URIENS

Authority and responsibility on magical path. Self-initiation and self-confidence. Rites of strength and dominance, both in the mundane and spiritual sense. Self-validation and the path of isolation.

VII. ZAMRADIEL

Mysteries of manifestation and non-being. Stepping into the unknown. Astral travel and powers of bilocation. Rites to expand awareness and become a channel for the earthing of the Draconian Current. The merging of the male and the female.

VIII. CHARACITH

The chalice as the symbol of the female and the vessel of transformation. The power of casting enchantments and achieving whatever we want. Mysteries of seduction, personal magnetism and sexual attraction.

IX. TEMPHIOTH

Magic of lust and desire. Rites of creation and sexual mysteries both for healing and destruction. Theriomorphism and becoming one with primal atavistic instincts of the reptilian brain. The power of the Divine Feminine.

X. YAMATU

Shamanism and vision quests. Mysteries of immortality in the flesh. Rites of healing and regeneration for achieving inner wholeness. Magic of the earth and understanding of the Outer Dragon.

XI. KURGASIAX

The Wheel of Fortune and the power to accept and change destiny. Ascendance and dominance. Mysteries of continuity and manipulation of fates.

XII. LAFCURSIAX

Balancing on the border of order and misrule. Mysteries of truth and justice, balance and disharmony, bliss and oblivion. Manifestation through annihilation of the law and exploration of creative chaos.

XIII. MALKUNOFAT

Magic of the Void. Mysteries of time and dissolution. Exploration of the collective unconscious. The ability to dominate and to surrender. The Black Goddess and the Womb of the Universe.

XIV. NIANTIEL

Eros and Thanatos. Mysteries of transformation through death and sex. Purification through putrefaction. Exploring the midnight sun and entering the backward path to the heart of Sitra Ahra.

XV. SAKSAKSALIM

Alchemy and the power of transmutation. Annihilation of individuality and become one with the senses. The union of opposites through reversal and transformation. Destruction of polarities and the experience of the universe as a whole.

XVI. A'ANO'NIN

The Witches' Sabbat and the power of the Evil Eye. Mysteries of sex magic and the woman as the primary initiatrix. Sex as a force of self-expression. Ability to materialize desire and worship of nature.

XVII. PARFAXITAS

Works of wrath and vengeance, baneful magic and psychic protection. Sexual energy as a vehicle of transgression and transcendence. Willpower and inner fire as a basis for magical operations.

XVIII. TZUFLIFU

Magic of the irrational. Mysteries of the Goddess and the power of the feminine, both inner and outer. The path of passion and independence through the reversal of the traditional male-female roles in day-to-day reality.

XIX. QULIELFI

Lucid dreaming and entering the path of imagination and self-creation. Astral travel and mysteries of bewitchment. Lunar magic and rites of the Dark Feminine.

XX. RAFLIFU

Embracing the Shadow. The shedding of the ego and assumption of deific masks to alter consciousness and explore the Other Side. Acquisition of wealth, both in the physical and spiritual sense.

XXI. SHALICU

The shedding of the patterns of conditioning and burning that which is no longer needed on the path. Transformation through fire and freedom through destruction. Path of evocation and pyromancy.

XXII. THANTIFAXATH

Mysteries of death and malefica. The crossing of the border between the mundane and all that exists beyond. Developing the ability to communicate with the denizens of Sitra Ahra.

In the Tunnels of Set, we encounter primal atavisms, forgotten archetypes, and concepts that reach back to the time when mankind was in direct contact with the essence of the universe and its creative power. In Necronomicon Gnosis these primal forces are known as the Great Old Ones—forgotten beings existing in between spaces and dimensions, "dead but dreaming," undefined and amorphous. In the Tunnels of Set they emerge from the depths of the subconscious as demons, shades, phantoms, and monsters. The purpose of this

work is to embrace them as a part of our conscious mind. This gives us access to their powers and abilities, helps us awaken our dormant psychic faculties and progress on the path of individual self-deification. It is, however, an intense work that should never be taken lightly.

The exact methods of how to work with these realms are explained at the beginning of this book and in the chapters describing the particular pathways. Apart from the rituals and magical techniques presented here, this work can be empowered by several other things. One of them is *Oraculum Leviathan*, the tarot deck which I created with Bill Duvendack and is now available together with a companion book. In the Draconian Tradition, each pathway within the Tunnels of Set corresponds to a particular tarot Atu in the Major Arcana. These correspondences are provided and explained in detail in the description of each realm, but working with the tarot itself can empower the journey through the particular tunnel as well. *Oraculum Leviathan* is especially recommended for this work because it contains the imagery and symbolism derived from the Draconian Tradition and refers to the journey through the Tree of Qliphoth as a path of self-initiation. For this reason I have chosen to create the illustrations to this book in a similar art style. Like the cards in the tarot deck, the portraits of the guardians of the Tunnels of Set are designed according to the black-white-red color scheme and include the same symbolism as in *Oraculum Leviathan*. Generally, the traditional concept behind the tarot itself is that the Major Arcana represent an initiatory journey, from the Fool, which signifies stepping into the unknown, to the World, which stands for the final stage on the path. Traditionally, this path is associated with the Tree of Life and in many depictions of this Qabalistic concept we find tarot cards ascribed to the particular paths and realms. In *Oraculum Leviathan*, this is a journey through the Tree of Knowledge, which is the Tree of Qliphoth. Each of the cards depicts a different archetype that is worked with or encountered at the particular stage of the journey, starting from Amprodias, which corresponds to the Fool, to Thantifaxath, which typifies the World and the completion of the path. The cards included in *Oraculum Leviathan* can be used for divination, like in other tarot decks, but what is unique about them is that you can also use them for meditation, scrying and astral journeys into realms and concepts portrayed in this book. They can enhance your work with the Tunnels of Set in many other ways as well. For example, you use them as altar decorations or meditate with them before sleep to enhance lucid dreaming and trigger magically inspired

dreams connected with the particular tunnel. This deck was designed for Draconian Initiates, especially those working with the Tree of Qliphoth, and can be effectively used to empower the work with my entire Qliphothic Trilogy.

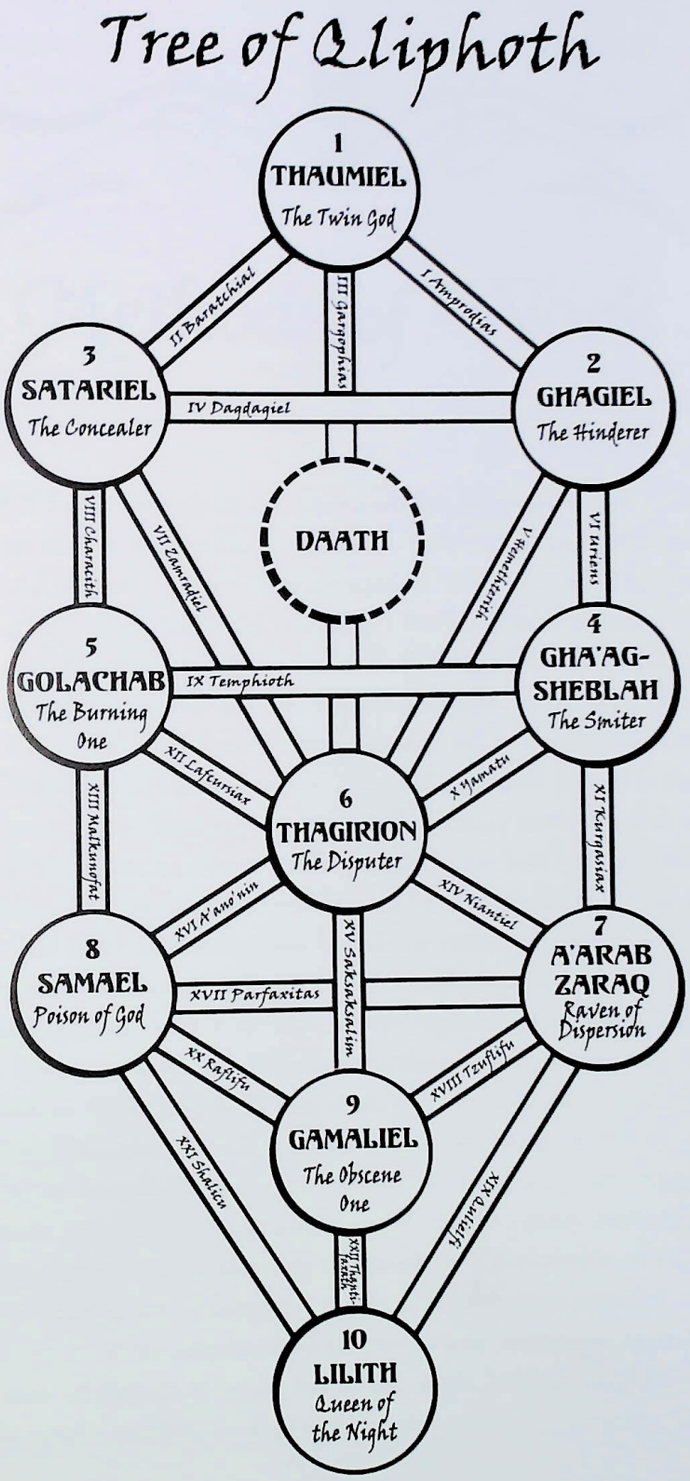
Another significant addition to this work is *Qliphothic Astrology* by Bill Duvendack. This book refers to the Tunnels of Set in connection with their astrological meaning and practical application, which is connected with the tarot symbolism as well. It will introduce you to the astrology of the Qliphoth, showing correspondences between the eleven Qliphothic realms and the planets, and if you are not familiar with astrology at all, you will also find there a coherent introduction to the foundations of this ancient art, allowing you to understand and use these concepts in your work with the Dark Tree. The book includes descriptions of the tunnels in connection to the Major Arcana in the tarot, correspondences to the zodiac signs, associations with the letters in the Hebrew alphabet and the Shemhamphorash formula, and instructions on how you can apply all this knowledge in your ritual work. In other words, you will find there a lot of useful information that can enhance your journey through the Tunnels of Set and give you a fresh and unique perspective on the use of these concepts in the modern context.

What you can also find helpful in your work with these realms are the ritual items that have been released by Become A Living God as companion products to the other two books. The Qliphothic Star Amulet can be included in this work as the key to the energies and concepts represented by the Tunnels of Set in the same way as it was used in exploration of the Qliphothic realms themselves. You can use the Qliphothic Magic Circle for meditation, ritual work and astral travel to the particular tunnels, or simply as a focal point for your journeys into these realms in general. Among prints and posters available through Become A Living God you will also find the portrait of Arachne, the Spider Goddess of the Void, who presides over the entire work presented in this book. These items are not absolutely necessary to work with this book, but they are all part of one greater system and can empower it in many significant ways.

Finally, if you come across any concepts or ideas here that may seem confusing or unclear, I suggest that you refer to my *Draconian Ritual Book*. It is the basic guide to Draconian magic for everyone who works with the ritual system presented in my books and for those who are interested in the Path of the Dragon in general and do not know where to start. There, you will find

explanations of the basic concepts within this magical path and it will also help you understand the ideas and symbolism provided in my Qliphothic Trilogy and the specific terms and concepts that are encountered within the Draconian Tradition.

In this particular volume, you will find information about the tunnels and their guardians, their magical profiles and correspondences, as well as their portraits that can be used in meditation to connect with their realms and temples. The sigils included here are unique to this system and have been received in meditative sessions, during astral travels and lucid dreaming work, and through evocation of these entities. They are designed to invoke the energies and concepts represented by the tunnels for their influence on the subconscious level, and you can also use them for evocation of the guardians themselves. Each chapter is accompanied by information on how this work affects the practitioner in both spiritual and physical way and how it may manifest in your day-to-day life, providing enough information for you to successfully connect with the particular tunnels. Some of this information was used in the inner project of the Temple of Ascending Flame in 2019, but a lot of it is a completely new material, unique to this system and not found anywhere else. The purpose of this book is to introduce the reader to the work that has not been explored in the two previous volumes but is necessary for the completion of the path and successful self-initiation through the Qliphothic Tree. I hope that all this information will come useful as well as inspiring in your personal work and that you will find yourself transformed and empowered through this journey when it eventually comes to an end.✶



Methods of Work

TOOLS and methods needed for the workings presented here are in many ways similar to those used in *Qliphothic Meditations* and *Qliphothic Invocations & Evocations*. I have also decided to keep the working paradigm consistent with these two books, with only a few small adjustments where they were absolutely necessary. Like in the case of Qliphothic realms and their demonic rulers, the tunnels and their guardians have to be approached in a specific way and most of these entities respond best to a particular manner of work and tools applied in the process. This is all explained further in this book, and in the particular chapters you will find all necessary instructions to organize this work and advice on how to profit from it in the best way. Assuming you have worked with the previous two volumes before approaching this one, you will not find many new techniques to learn or items to prepare, and most of what you have used before will also be employed here.

Each chapter contains a set of workings organized according to the same pattern. These workings should be done in the order presented here, i.e. from Amprodias to Thantifaxath. If you want, you can also do it in the reversed way—from Thantifaxath to Amprodias—as it was done in the project conducted by the Temple of Ascending Flame. However, the order provided here is consistent with *Oraculum Leviathan*, and if you are already working with the deck, you may find that combining this work with exploration of the tunnels leads to a better understanding of concepts and symbolism included in both.

While some of the tunnels and their powers may seem more appealing than others, none of them is to be left out of this work. It is essential that you embrace the powers and lessons of all of them, step by step and one at a time. Also

like with the Qliphothic realms themselves, you will receive a sign that your work with the particular tunnel is finished and you can move on to the next one. This can be a confirmation coming from another person, a message received from the guardian, or simply an intuitive feeling. If none of this happens or if you feel that you could use more work with a particular pathway, feel free to take as much time as you need. The working pattern presented here is meant to give you foundations for this work, but if you have completed the journey through the first two volumes of *Qliphothic Trilogy*, you should be capable of modifying this pattern and adjusting it to your own pace. You are welcome to do so, although I do not recommend leaving anything out of the recommended techniques and performing all rituals as they are presented here before attempting any adjustments.

Another thing I do not recommend doing is settling for one time performance of these workings. The path of the Qliphoth is the path of a lifetime. Each time we return to a particular realm, we experience more and on a deeper level than before. I have seen practitioners who worked with each Qlipha for a few days and considered this work done, after a few weeks or months claiming that they initiated themselves into the whole tree. Nothing can be further from the truth. This path is not linear—it is cyclic, and each cycle brings new insights to gain, lessons to learn, and powers to embrace. Remember that we can only absorb and understand things from our current level of perception, and that level gets higher each time we enter the Qliphoth, thus expanding the scope of experience as well. I have yet to meet someone who truly embraced the whole Dark Tree, and even with over 20 years of experience in my own work I do not feel ready to make a claim that my path through the Qliphoth is complete. Regardless of your level of proficiency or years of experience, there is always something new to learn whenever you step into the Nightside.

For the start, however, this set of workings is enough to give you an idea of how you can approach these forces and what you can learn from them. When you feel that your work with a particular tunnel is finished and there is nothing more to gain at this stage of the path, take a break before you move on to the next set of workings. This break is meant to give the invoked energies time to be absorbed and manifest in your life, and it is not recommended to do one set immediately after another. Take as much time between the pathways as you need, be it days, weeks or even months, if the manifestation of their energies is complex and needs a longer period to be absorbed in the proper way.

Each set of workings starts with the invocation of Arachne and opening the gates to the Web of Fates. The ritual that follows opens the gate to the chosen tunnel and provides access to its powers. The next one invokes the guardian presiding over the dwellers of the tunnel, which can only be done while you are already there—these entities rarely manifest outside their natural environment. Then the tunnel is explored through the pathworking and a dream magic session. Finally, you are expected to conclude the workings by preparing your own on the basis of your experiences with the tunnel.

The rituals can be done at any hour in the evening or at night. Of course, if daytime works better for you, feel free to perform them at any time of the day, but I have heard from other practitioners that nighttime generally brings better effects in this work, and I have observed the same many times myself. If for any reason you have to take a break between the particular days in a chosen set of workings or leave this work aside for a while, feel free to do so, but return to it as soon as it becomes possible again. Finally, as I have already stressed before, do not leave out any of the workings provided here as they are all parts of one greater ritual, and if you choose to skip any of the respective practices, this may affect the results of the whole operation. The work of this book should be done as a whole.

Each set of your personal workings should include the following elements:

- The Opening of the Web of Fates
- Meditation on the sigil of the tunnel
- Invocation of the guardian
- Pathworking
- Dream work
- Personal ritual inspired by the work of the tunnel

Like in the case of the previous two volumes, this schedule should not be treated as a daily pattern of work—my advice is to work with each tunnel for at least several days, performing the above-mentioned workings separately, one at a time, and then combining them all into one greater whole. The effects of this work will manifest either immediately, during the time dedicated to your exploration of each tunnel, or in the days or weeks following the completion of each pathway. As you should already know from your work with the Qliphothic realms and their rulers, the effects usually come quickly and manifest in a powerful way, often turning the practitioner's world upside down, so

make sure you are leaving enough time for yourself to deal with them and regain health and balance before proceeding from one tunnel to another.

BEFORE THE RITUALS

Before each working, prepare your ritual space: candles (at least one black and one red), a ritual blade, a chalice for the sacrament, and other ritual tools you have used for your other work with the Qliphoth thus far. You may also place the image of Arachne on the altar, the Qliphothic Star, the map of the Qliphothic Tree, etc. —feel free to decorate your altar as it seems right for you. If you have the Qliphothic Circle, you can use it in rituals and meditations presented here as well. The sigil of the tunnel from the respective set of workings should be placed in the center of the altar and used as a focal point of the ritual. It should be big enough to gaze at comfortably. All sigils used in this work can be painted in silver, red and black, unless it is stated otherwise in a particular working. Prepare a bloodletting device (a lancet, razor, or something similar). For invocations of the guardians, have the images included in this book as illustrations on your altar or at least close enough to be able to gaze at them during the rituals. For the sacrament, use drinks associated with Arachne and the Spider Current, e.g. absinth or vermouth. If for any reason you cannot drink alcohol, replace it with any other drink of green or purple color, possibly with a bitter taste.

THE OPENING OF THE WEB OF FATES

The Opening of the Web of Fates replaces the Opening Ritual from *Qliphothic Meditations* and *Qliphothic Invocations & Evocations*. While in the previous two volumes we worked with Lucifer and Lilith as the Dark God and Goddess of Sitra Ahra, here the god-form presiding over the labyrinth of tunnels underlying the eleven Qliphoth is Arachne, the Spider Goddess of the Void. She appears to travelers entering the Tunnels of Set as a guiding force and it is she that provides foundations for this work and eventually brings it to completion.

The ritual itself has a similar function as the one in the previous volumes —it helps with raising energy needed for manifestation of this work on the

physical level and provides the starting point for all journeys into the tunnels themselves. It will fortify your subtle body with the Spider Current, which is necessary to withstand the immensity and harness the lessons of each pathway, and it will adjust your psychic senses to the energy and vibrations of these realms.

Depending on a tunnel, the experience of the Web of Fates may differ, showing the Spider Goddess with the multiplicity of her faces and endowing the practitioner with powers essential for the journey into a particular realm. And thus, while in some rituals she will appear in her spider form, in others she may be ophidian or have a dragon's features, and in still others she will assume a human shape. In some workings she will greet you as a friend and ally, and in others she will brutally attack you, testing your defenses and ruthlessly exposing your weaknesses. You will see her as a beautiful woman and a terrifying monster, a guide and an enemy—all this for the purpose of preparing you for the experience of the tunnel you seek to explore in your travels. The Web of Fates will also assume many different forms, referring to familiar things in your environment as well as showing you abstract and chaotic nature of the Void itself. More information about these manifestations is provided in the particular chapters.

INVOCATIONS

Invocations included here serve the same purpose as those presented in the previous two volumes: they open the inner mind for the influence of the guardian's energy so that you can experience it, absorb it and make it your own. This way you learn from the guardians through the direct communion with these entities instead of simply observing them in a medium of manifestation, as it is the case in works of evocation. Actually, evocations are not included in this tome at all. This is because most of these entities are primal, amorphous forces that rarely manifest in a concrete shape, and it would require advanced skills of astral travel or lucid dreaming to be able to see them in a tangible form. Usually, they invade the mind of the practitioner, manifesting through insights, feelings, emotions, premonitions, fantasies, and dreams. The best medium of manifestation in this case is the practitioner himself. Besides, these are not minor spirits that might do your bidding when you call them. Most of them

have little interest in interaction with the human race at all and it sometimes requires quite an effort to draw their attention to a degree where they respond to your calling in a profound and tangible way. In most cases, they will simply open the gate to the tunnel for you, and what you do with this access is solely up to you. The majority of this work rests on your own ability to connect yourself to their current and learn from it.

This is another reason why I believe this work should not be attempted before working through the eleven spheres themselves, which enhances the practitioner's psychic senses and strengthens the subtle body in the way that is necessary for the completion of one cycle and starting another. Also, I have heard from many of my students and fellow practitioners that it was easier for them to connect with the tunnels after working through the entire tree than by entering the tunnels before this work was completed. I personally see the journey through the eleven Qliphoth as the first cycle, the communion with the demonic kings and queens of Sitra Ahra as the second, and the tunnels as the third. Of course, there may be many more—such as embracing the whole tree on one journey, with the spheres, tunnels, and concepts that are not even mentioned in my Qliphothic Trilogy. There is a lot to explore within the realms of Sitra Ahra and I leave these further explorations to those who choose my ritual system as a basis for their self-initiatory path. I have provided all necessary information that will help you get started and guide you through the first three cycles of this work, and in the future I would love to see this work expanded and taken to new levels by those who will follow my steps.

In each chapter, you will find a sigil and portrait of each guardian. These sigils serve as a point of ingress both into the tunnel and into the current of the guardian and can be used to access both. The portraits are provided here for the purpose of meditation and providing a starting point for your own visualization and communion with each entity. The way I portrayed them is based on my own visions of these beings as well as descriptions reported by my students and fellow practitioners. What you have to remember while meditating with these images is that all these entities are skillful shapeshifters that possess multiple faces and many different manifestations. The portrait depicts only one of them, and it is not necessarily the manifestation you may encounter yourself in your travels. Therefore, keep an open mind and do not get stressed if your perceptions are not entirely consistent with the images. In the particular chapters I have provided descriptions of other possible manifestations of these beings, and if you read them, you will see that you are dealing with entities that possess a multiplicity of faces and there is not one single way to approach or visualize them. Use the portraits as an inspiration, but feel free to be intuitive, creative and imaginative in your work.

PATHWORKINGS

The pathworkings presented here are based on my own explorations of the tunnels. Most of them have been tested and verified by other practitioners through the project conducted in the Temple of Ascending Flame, but this book also includes a completely new material that was received during the project itself. During this work I experimented a lot with lucid dreaming and vision quests induced by listening to prerecorded meditations and invocations, sometimes combined with music, in order to enter these realms. This brought very interesting results, and if you have not experimented with this medium before, I suggest you give it a try now. On the one hand, it is important to do these workings at your own pace, without being stressed that you are not keeping up with the recording. On the other hand, if you find a pace that works for you and record the meditations yourself, this may lead to amazing experiences that are normally possible only for advanced astral travelers. Another reason for doing this is that the atavistic and amorphous nature of these realms may appear too abstract to grasp for the human mind, and most of these tunnels can only be worked with from the space of a deep trance that is compared to a dream experience. Therefore, lucid dreaming skills will come useful here, as well as all kinds of altered states of consciousness and trance techniques, be it through music, relaxation, reversed breathing, or other methods that disable the conscious mind and open access to inner layers of the Self. Of course, you can also memorize the pathworkings if you feel this works better for you after all, but I definitely recommend that you stay open to all possible ways to enter and work with these realms.

DREAM WORK

Kenneth Grant wrote in his Typhonian Trilogies that the Tunnels of Set should be viewed as a network of dream cells in the subconscious mind. Working with them requires certain dreaming skills as well. If you have experience in lucid dreaming or dream magic in general, you will find this work much easier and much more profound than someone who is only starting their adventures in this field. If you normally do not dream or have troubles remembering your dreams, or if you have never succeeded in incubating a magic-related dream, this work may give you much more trouble than explorations of the eleven spheres. In the previous work we communed with spirits and deities that are known from mythology, occult books and popular culture. Here we access entities that are generally not worked with by magicians and most of the occult world has never even heard about them—beings that are primal and amorphous, have no connection to the human race and do not exist as universal egregores. Interacting with them takes much more advanced skills than working with Lilith, Lucifer, or other figures that are generally well known and easily accessible to those who seek contact with them. It also takes different methods, which are largely based on intuition, imagination, clairvoyance, inner insight, visions and fantasies, etc., and dream magic is here one of the most useful tools to contact these beings in their natural environment.

Good news is that dreaming skills can be trained, and even if you have not done this before, there is never too late to start. In this book I have provided a dreaming technique that works best with the tunnels themselves, but if you are interested in learning the basics of dream magic, you will find it in my other books, such as *Draconian Ritual Book* or *Dream Gates & Astral Paths*. There are also many excellent books on lucid dreaming itself. Among these my two favorites are Stephen LaBerge and Howard Rheingold's *Exploring the World of Lucid Dreaming* and *Lucid Dreaming in 30 Days* by Keith Harary and Pamela Weintraub. There are many other books on the subject as well, offering exercises both for beginners and advanced practitioners, and I am sure that you will find something that will appeal to you and proves effective in your training.

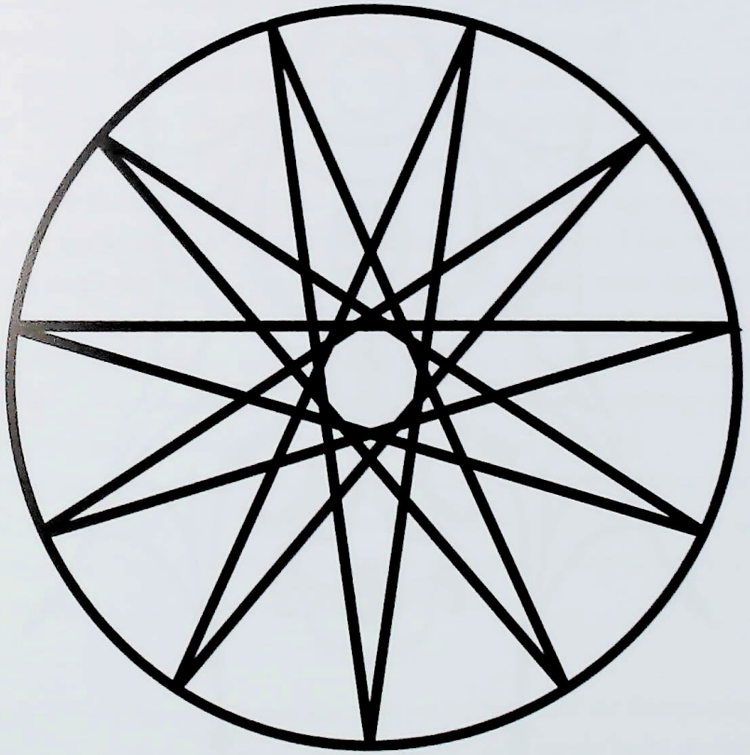
Here we will focus on methods and techniques that will specifically help you access the particular tunnels and interact with their dwellers. Similar methods of dream magic were used in *Qliphothic Meditations*, and if you managed to apply them successfully during that work, you already have the necessary

skills and basic training required for the workings of this book. Like before, they will be combined with other practices, like affirmations, chanting mantras and invocations, meditations before sleep, etc. You can do them in your normal bedroom or you can sleep in your temple for this purpose, depending on your dreaming skills. If your bedroom is shared with your partner or spouse who is not doing this work with you, a better solution is to perform the dream work in a different place, where you can fully focus on it, and where you will not be disturbed. Another thing to consider is that this work is a form of summoning in itself, and the influence of the tunnels and their guardians may affect your partner in the same way as you. Therefore, by keeping this work separate from your normal living space you are minimizing the risk of possible negative manifestations for the people you share it with. Those possible manifestations are explained in the particular chapters themselves, which will give you an idea of what you may expect and decide if you really are ready to embrace what this experience may bring.

PERSONAL RITUALS

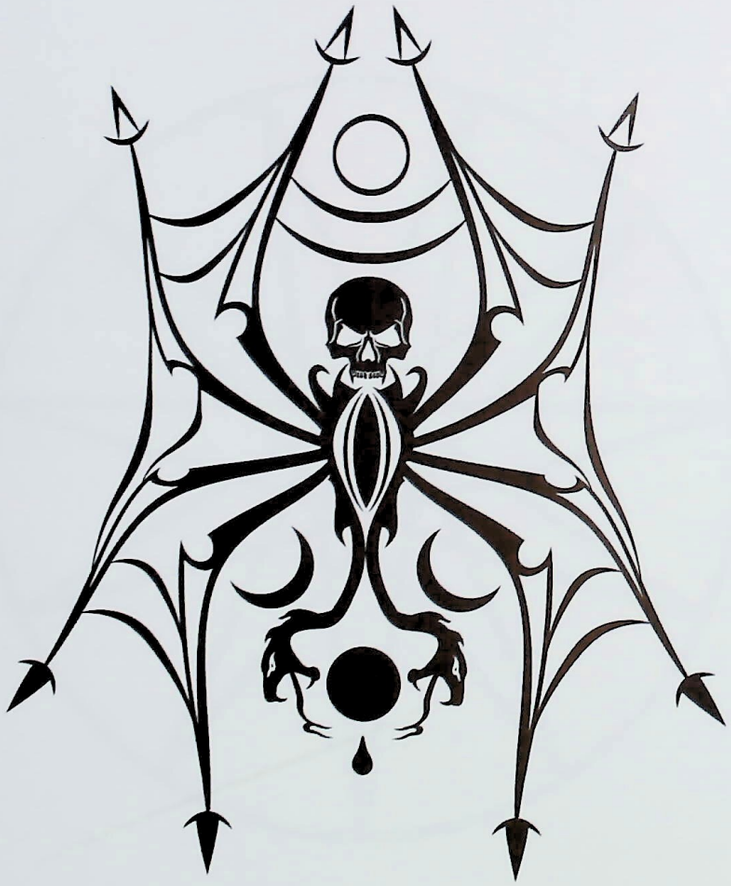
The last working in the series is left to your choice. The best way to conclude the whole set of workings is to prepare something from yourself—write a ritual, meditation, draw a picture, compose a piece of music, or simply do something into which you can channel the energy released through these workings. Feel free to be as creative as you want. Make this last day personal and meaningful to you alone. Self-expression is one of the most important tools in magic, and it is your ability to create that serves as a confirmation that you are on the right track with your work. If what you are doing does not inspire you in any way, that means you are doing it the wrong way or this is not for you at all. Each ritual or even a minor working should bring inspiration and empower you in a new way —this is what makes the path genuine and this is what lies at the foundation of the whole idea of spiritual growth itself.✦

The Opening of the Web of Fates



The Star of the Qliphoth

PREPARE at least one red candle and one black. You may use more for decoration or simply to light up the room. The recommended number of candles is eleven. It is ideal if you can actually draw the Qliphothic Star on the ground and stand or sit inside it. If you can do it, or if you have the Qliphothic Circle which was released together with *Qliphothic Meditations*, place eleven candles in its eleven points, with two extra candles on the altar. If it is not possible, you can simply use the visualization described below. Prepare the ritual blade and the sigil of Arachne provided further in this chapter. Place the two candles on the sides of the sigil—red on the left and black on the right. In the center of the altar place the sigil of the tunnel to which you want to open the gateways. If you use incense, the recommended choice is Dragon's Blood, Copal, the Nile Temple, or another strong fragrance.



Sigil of Arachne

Light the candles. Anoint the sigil with your blood and put a few drops on the ritual blade as well. You may also anoint your Third Eye if you wish. With the ritual blade draw the glyph of the trident in the air, above the altar, and focus on it for a moment. See it materialize in front of you and feel the energies of the Spider Goddess flowing through it, connecting you to the currents of the Qliphoth and adjusting your mind to the frequencies of Sitra Ahra.

Then focus on the sigil of Arachne. The image itself represents both the Spider Goddess and the Web of Fates. It includes the symbolism of the number eight, which signifies the eight legs of the spider and the number of the spider's eyes. The central part of the sigil is symbolic of the lunar nature of the goddess and represents her womb out of which she spins her web. The feminine character of her current is emphasized by the image of the moon in the four phases of the lunar cycle. The skull represents the aggressive and deadly aspects of the spider, and the snakes are symbolic of her venom that is both the potion of immortality and lethal poison. The thorns in the outer points of the web signify the number eight as manifested through the polarity of four, which is the number of cardinal directions, the elements, and many other magical axioms and symbols. The recommended colors to paint the sigil are black on white or silver on black. A combination of green and purple will work as well.

Visualize the sigil glowing and flashing with toxic green light as you gaze at it, with sparks of silver astral energy flickering all around. Then close your eyes and recall the image in your inner mind. Focus your inner sight on the shape of the sigil and see it forming in front of you, in black empty space, shining with bright green light and surrounded by a silver aura. Feel the silver threads of the Spider Goddess' web enveloping around you, shifting your attention from your physical temple to the experience of the Void.

When you are ready, visualize yourself in the center of the eleven-pointed star of the Qliphoth. It is huge and burns with red and golden flames of the Current of the Dragon. Focused on this visualization, vibrate (or shout aloud) eleven times the Draconian word of manifestation:

VOVIN

As you chant, breathe deeply and with each breath feel the flames entering your body through the soles of the feet, setting your whole body on fire and activating your chakras as they flow through your spine in a fiery stream of force. Each vibration awakens a different chakra, from Muladhara through

Svadisthana, Manipura, Anahata, Vishuddha, Ajna, Golata, Lalata, Lalana, Sahasrara, to Sunya. And when the flames surge through the top of your head, raise your arms so that your body would form a trident. Let the fiery energy flow through your whole body up to the tips of your fingers, forming a burning trident, and envision the flames rising above, to the stars. Envision yourself as the Axis of the World and feel the energy of the Above and Below flowing through you in both directions. Then put your arms down, drawing the energy back, into the ground, merging with the Qliphothic Star around you and making you one with the currents of the Void.

At this point envision yourself as an inverted trident, channeling all energy into the Qliphoth. Start breathing in the reversed way (the so-called "Qliphothic Breathing") and with each breath visualize that everything around you fades away until you are alone in black space. The Qliphothic Star disappears as well and everything ceases to exist. You are now ready to invoke the goddess and enter the Tunnels of Set through her Web of Fates.

INVOCATION

You should now invoke the Spider Goddess. This can be done through the following invocation, by chanting the mantra "ARACHNIDIA-KA-RA-AN," or you can simply call her with your own words, prepared prior to the working or spoken spontaneously.

With the Blood of the Dragon
I open the Gates to the Nightside,
And I call forth the Spider Goddess of the Void,
Arachne, queen of forgotten pathways,
She who rises to consume the world in her venom!
Mother of the Web of Fates,
Assist me on my journey as I descend through the Gates of the Qliphoth
Into the Black Womb of the Dragon!
Come forth to me from the lost realms of time,
Arise from forbidden temples beneath the paths of the Nightside,
Enter through the gates of flesh,
And enflame this body which I offer you as a temple!

Seducer of souls,
Devourer of gods!
Inject your venom into my soul,
Let it flow through my veins and transform it through your forbidden alchemy!
Fortify my soul with your primal essence,
Open the Eye of the Dragon,
And reveal to me knowledge and wisdom of the ancients!
Open for me the gateways of power,
And let me walk through the Paths of the Spider!
Dark Goddess of Venomous Alchemy,
I call you to enter my flesh, my mind and my soul,
My whole being,
Arachne, Spider Queen of Space,
Let your venom consume me from within!

When you finish the words of invocation, sit or lie down. Extinguish the candles and continue the ritual in complete darkness. At this point you can keep breathing in the reversed manner or return to your normal breathing cycle. Open yourself for the energies manifesting in your temple and in your consciousness. Direct these energies into the sacrament and drink it, thus absorbing the essence of the Spider Current. Visualize Arachne as a half-woman half-spider in the center of the Web of Fates. She has the face of a beautiful woman, emerald eyes, the forked tongue of a snake, and hair made of writhing snakes, but her body is that of a black spider. Her venom drips into a chalice that she is holding in her hands. The venom in the chalice is the true sacrament in this ritual. Drink it and let her consciousness merge with yours—her senses become your senses and her powers become your powers. To move through the Web of Fates you have to become the Spider in the Web. Visualize that your human form becomes dissolved by the venom and let it transform you as you should be transformed to begin your journey into the Tunnels of Set. Focus on how it feels to be the spider, what it is like to be able to spin the Web of Fates, and how this consciousness changes your perception of the surrounding reality. Get familiar with this feeling because you will assume this form each time you enter the Tunnels of Set.

You can also ask the Spider Goddess for any additional guidance or messages she may have for you on this journey. Write down all thoughts that you

have during and after the working and meditate on them for a while to make sure you have grasped their meaning. You may also continue the working with a simple meditation (such as chanting the mantra or sigil meditation) before sleep to keep up the connection with the Spider Current in your dreams. ✦

Amprodias

I

THE tunnel of Amprodias connects Thaumiel and Ghagiel, being the first or the last pathway on the Dark Tree, depending on which side we are looking at. The magic of this tunnel includes the mysteries of the irrational taken to extremes and exploration of insanity as a tool of creation and destruction. Here is where we experience the shattering of the veil between the worlds and gain the ability to see with the Eye of the Dragon. On the path of the Qliphoth this process is activated in Satariel, continued in the realm of Ghagiel and completed through the ordeals of Thaumiel. The tunnel of Amprodias has an important role in this process as well because it confronts us with irrationality on a completely different level, ultimately destroying the boundaries of reason and shattering the last of the psychic censors within our mind. This experience can be liberating, contributing to the crowning of the path and the completion of the Thaumiel experience, but the failure in embracing and harnessing the lessons of this realm may lead to losing ourselves in insanity and delusions.

In his *Nightside of Eden*, Grant associates this tunnel with the element of air. In the negative aspect, its essence is that of the Abyss as the source of manifestation. It is also the "primal curse" of the Fire of the Spirit imprisoned in the body, the concept often spoken about in mysticism and various religious doctrines. The symbols of the tunnel are the eagle and the man, with the eagle representing consciousness directed by the higher will and the man typifying the highest embodied form of the godhead. The magical power of this path is

divination, the art powered up by intuition and intelligence inspired by higher consciousness. The tool used here is the dagger, traditionally representing the element of air in ceremonial magic. The power of this tunnel is also the ability to create and manifest the practitioner's will by using air as a magical force. Grant warns, however, that this comes with the risk of a leakage of the vital fluids and creation of phantoms and elementals associated with air or the aethyr. Normally, these entities manifest as sylphs and fairies known from myths and fairytales, but here, on the dark side of the Qabalistic Tree, they take the form of terrifying wraiths seeking to obsess the travelers and to drive them out of their minds. These are the amorphous horrors from the Lovecraftian mythos—primal and incomprehensible, attaching themselves to the practitioner and inducing obsessions, delusions and madness.

The tarot card associated with this tunnel is Atu 0—The Fool. In its positive meaning, the Fool represents a free spirit, spontaneity and a new beginning. This is the practitioner starting the magical path, full of enthusiasm and ready to face the unknown. This is the leap of faith, the opportunity, the potential that is hinted as a promise but not yet revealed. The Fool can be placed either at the beginning or the end of the whole deck because the path is not linear, but cyclic—the beginning and the end are only an illusion. Here, on the dark side of the Qabalistic Tree, the Fool is revealed in a different sense, though. He is the Trickster reversing the natural order of things and prompting us to abolish all values and act as if there were no rules and the universe was but a pure caprice of the gods. He teaches us that there is no destiny, no meaning in life, and existence is pointless. This is the Universal Joke, irrationality taken to the border of absurd, the necessity to redefine all values and beliefs by discovering that there are no values to be believed in. This is truly stepping into the unknown and embracing whatever it may bring. Its purpose is the ultimate liberation from the reason-based thinking, the ultimate destruction of all attachments to the cause-effect world, and the ultimate burning of the karmic cycle. The embodiment of the Fool on the dark side of the universe is Nyarlathotep, the Crawling Chaos of Lovecraftian mythos, operating on the border of reason and insanity for the sake of the ultimate transformation of consciousness. Here, the gods that have been our allies throughout the whole Dark Tree shed their human masks and reveal their true faces, which are amorphous and primal, atavistic and undefined—beyond understanding of the human mind.

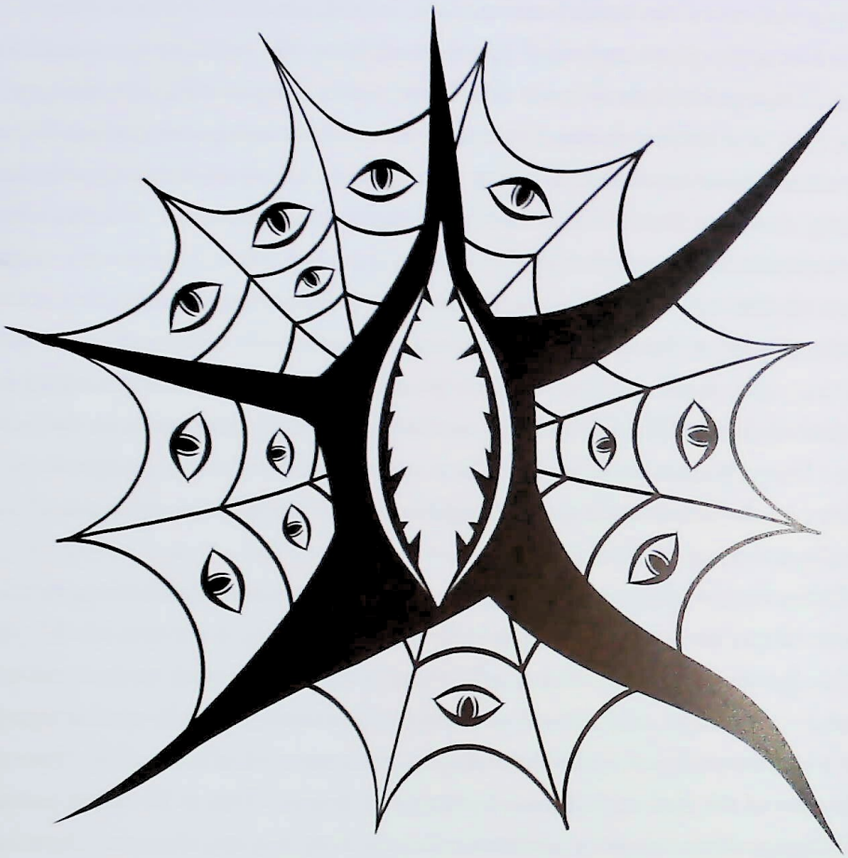
This is the confrontation with the pure essence of the universe in its raw and unshaped form.

The visions of the tunnel are atavistic as well, and this realm is often described as difficult to explore if approached from the space of the conscious mind. Some practitioners see it filled with alien beings, with pale elongated faces, grey skin and black eyes. Others encounter here beings resembling fairies and other fantasy creatures. The entrance appears as a black hole, opening and closing, shooting rays of black energy in the form of tentacles. On the other side we encounter postapocalyptic landscapes and wastelands with toxic earth, where no one can walk. Visions obtained while traveling through this realm include flying or floating over the accursed earth and cities with destroyed buildings and shattered roads. There are also huge alien creatures walking in the distance—the Great Old Ones awakened to bring destruction to the universe. Everything is hostile and alien and the visions are accompanied by feelings of alienation and being isolated from the world—consequences of the apocalypse brought to manifestation.

Other visions of this tunnel include amorphous entities manifesting as bubbles or shapeless masses of viscous jelly-like substance, five-rayed stars, huge black eggs and cocoons, blades and daggers, the Ouroboros serpent coiling around the universe, and a lot of other stellar and cosmic (or acosmic) imagery. The whole experience feels like being in the center of chaos and confusion, with a lot of twisted and distorted places and beings. This is all accompanied by thoughts of intoxication and its various aspects in magical work. There are also many observations about the destruction and creation of the universe, especially on the personal level, and usually this is also what manifests in the practitioner's life while working with this realm.

Arachne in this part of the work is usually seen as a spider with the human torso and head. She is black, with snakes or tentacles on her head instead of hair. She is bathed in golden light and in her hands she holds a sword and chalice. With the sword she cuts off the practitioner's head, releasing us from mundane perceptions. Then she weaves a new body for us from her web, preparing us to walk through the toxic realm of the tunnel. The potion from her chalice fills us with the essence of the Spider Current, fortifying our subtle body and adjusting our senses to the frequencies of Sitra Ahra.

MEDITATION WITH THE SIGIL



The Sigil of Amprodias

The sigil stands both for the guardian and the tunnel itself, and like other sigils in this book it is used as the point of entrance as well as a graphic representation of the entity presiding over the realm. In this case, the image shows the gaping vulva of the Dark Feminine, which is the beginning and the end of all existence. It contains a lot of small teeth, showing that we are dealing here with a force that is predatory and pre-human, preceding all depictions of goddesses and female spirits that we normally encounter in mythologies. The whole sigil is shaped like a five rayed star, referring to the number five as a symbol of the feminine current powering up the Other Side. It is surrounded by the spider web, referring to the Spider Current that permeates the entire tree, originating from the Womb of the Dark Goddess. The sigil is irregular to indicate the

atavistic and amorphous character of the tunnel and its denizens. Use purple, silver and black colors to paint the image, although it can simply be black on a purple background.

When all is prepared, begin the working with the preliminary procedure from the Opening of the Web of Fates, i.e. raise your Dragon Force by chanting VOVIN and activate the eleven chakras in your subtle body. Then visualize yourself in the center of the web and assume the spider form. Use Qliphothic breathing or any other technique that will put you into a state of trance.

After that sit in a comfortable position. Place the sigil in front of you and activate it with a few drops of your blood. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Amprodias." Grant suggests in his *Nightside of Eden* that the name of the guardian should be vibrated in the key of "E." As you chant the word, envision the image coming alive, morphing and glowing with the energy of the tunnel, which is purple and black, pulsating and taking shape of tendrils and tentacles coming out of the sigil. Visualize the image growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.

Then envision the entrance to the tunnel as a spider web, sometimes vibrating with electric energy, like lightning. You may also see this spider web as made of flesh and body parts, containing countless spider eggs lying there to incubate. There are also visions of huge red flowers dripping a strange nectar, not poisonous, but rather nourishing and intoxicating, which can be drunk to enhance the experience of the tunnel. Both the web and the flowers have a lot of small eyes in them that make an impression of watching the traveler. They seem to be a part of the guardian, who often appears as the actual body of the tunnel, rather than a separate entity. Open yourself to these visions, and when you feel ready, let the meditation come to a natural end and close the working for the day.

INVOCATION OF THE GUARDIAN

In this working, we will invoke the guardian of the tunnel to assume its form and to explore the path through the consciousness of its ruling force. As a basis for the visualization, you should use the portrait of the guardian included in

the book. This entity can also be visualized as a huge amorphous shape, purple and black, like the energy of the tunnel. Another option is to simply envision the guardian as a female dragon.

The ritual begins as before—raise your energy and assume the spider form. Then focus again on the sigil of Amprodias, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path with no beginning and no end,
Great Old One forgotten in time,
Awaken from your sleep of oblivion and answer my calling!
Open the Womb of Time so I may enter the place of ultimate transformation,
Embrace me in your chaos so I may find the core of all existence,
Tear down the veil of illusion and let me see the true face of the universe,
And liberate me from the boundaries of reason through the mystery of the Void!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel is usually seen as an amorphous creature with no human features at all. It often resembles the sigil of the tunnel itself, manifesting as a huge cave or the interior of a living body, with the gaping mouth or vulva in the center of it. Its messages may come to you from all around in the form of telepathic transmissions depending on your natural skills of channeling—visual, auditory, or other. They will most likely be unclear as well and will need to be deciphered and interpreted. You may also have visions of an alien planet with vegetation and constructions unlike anything on earth. The guardian appears in this setting as an enormous mass of flesh that constitutes the realm—the whole tunnel is the body of this entity. Finally, you may see the guardian assuming the form of a construct for the sake of interaction, which looks like an atavistic robot—a mechanic vessel inhabited by consciousness.

Communion with this entity is also described in many different ways. Some practitioners see it touching their third eye and thus releasing a stream of visions and transmissions from the depths of the realm. Others may experience

a more personal message here, and what is shown to them is their path from the beginning to the present, with what they have lost and gained, learned and left behind. This is accompanied by intense feelings and deep nostalgia, but also understanding and acceptance of the path and what it has brought so far.

In whatever form this communion comes to you, ask the guardian to guide you through the tunnel. When you feel ready, visualize yourself as the being itself and let your consciousness merge with that of the entity until you can see through its eyes and its senses become your senses. Open yourself for this experience and embrace whatever it may bring. When your journey comes to an end, thank the guardian with a few personal words and close the working.

PATHWORKING

Start with the preliminary procedure and assume the spider form. Again, use the sigil as the point of ingress into the tunnel and chant or vibrate the name of the guardian eleven times to attune your subconscious mind to the frequency of the tunnel. As you do this, envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of black and purple mist flowing through the sigil into your ritual space, enveloping around you and blurring the border between the planes. They change your perception, attuning it to the currents of the Qliphoth and showing the reversed side of reality. This may be a confusing feeling, but after a while your mind will adjust to the experience. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery. You are inside a black space with a huge web extending in all directions. It is not a spider web, though. It is made of flesh and looks like a membrane composed of living tissues. It also seems alive and responds as you walk on it. With each step you can hear voices coming to you from all around—a mixture of whispering, singing, wailing, and talking. At first, they seem like a cacophony with no distinguishable sounds, but then you start to understand what they are saying. They are guiding you into the depths of the realm. As you go further, the

landscape transforms into a garden with big red flowers dripping aromatic nectar. The flowers look like made of living flesh and the nectar resembles blood—it is thick and red. The guardian of the tunnel is waiting for you there as well—it is a naked woman with long flowing hair and glowing eyes. She has a human form, but as you look at her you can tell that the body is artificial and it is merely an extension of the landscape, while in fact, you are dealing here with a force that is primordial, atavistic and shapeless. In her hands the guardian holds a chalice into which she gathers the nectar dripping from the flowers. As you drink it, your perception shifts and you see the whole scenery melting as if it was only an illusion. You realize that all you see is illusory, there is no universal truth, and nothing is objective. You can see your past, with all situations and experiences that have brought you here, and you realize that there is no pattern behind it—all of it is a random sequence of events. There is no destiny and there is no future to look ahead to—it is illusory as well. All that exists is here and now—and the entire world is nothing but a projection of your mind—your hopes, fears, ambitions, fantasies, phobias, etc. Nothing is real and everything is real at the same time—as long as you believe it to be real. With this thought everything disappears and you are alone in the black space again. Allow for any visions and messages that may come to you now, and when your journey is over, return to your normal consciousness, open your eyes and finish the working for the day.

DREAM WORK

This working starts with raising your energy and assuming the spider form as well. Perform it shortly before sleep, as a stand-alone ritual or after any of the other workings presented in this chapter. I personally include dream work in all my explorations of the tunnels, combining them with other practices for a better understanding of the pathways and for a deeper communion with their guardians.

Start as you did on the previous days, and when you feel ready to proceed to the working itself, focus for a moment on the sigil and the name of the guardian. You may vibrate or chant it for a while, or summon the entity with some personal words—feel free to do what works best for you. When you feel that your senses have been adjusted to the energies of the tunnel, lie down,

relax your body, and visualize that you are at the threshold of the physical world and the astral plane. You are surrounded by dark mist which blurs the border between the worlds. You no longer know what belongs to the waking reality and what is a part of the dream environment. At this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Amprodias is found within the Jaws of the Dragon, the primordial force that spawned the universe and is sustaining it with its continuous flow of energy. You may see it as the mouth of a beast, but it is usually seen as an amorphous portal surrounded by spider webs, tentacles, and rays of black light. You can also envision the entrance as you have seen it so far in your work with the tunnel itself.

Make it all as tangible and realistic as you can. Keep your attention focused on the wish to continue the experience in a dream, but do not struggle—stay relaxed and breathe deeply, imagining that while falling asleep you enter the visualized scene. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams in the morning or immediately after waking up.

FINAL NOTES

The energies of this tunnel are often described as hard to grasp. It is an atavistic experience that needs your psychic senses to be well developed in order to work with it successfully. It also requires the ability to let go of the psychic censor and open yourself to the unknown. At this point of your path you should be able to achieve this through simple meditative practices, but if this still gives you troubles or if you want to experiment with other methods, this tunnel is all about intoxication and opening the mind for the unknown. This can be achieved by ingesting magic potions and psychoactive substances that lead to altered states of consciousness, but you can also "intoxicate" yourself with emotions or euphoria—love, lust, joy, excitement, etc. —feel free to experiment with whatever works for you best. Letting go is essential in embracing the lessons of this tunnel, but it also comes with many risks and may manifest in many ways. You may feel detached from the world and obsessed with magic to the point of feeling that you are losing your mind. On the other hand, this experience may fill you with fear and reluctance to face the unknown, doubts about

your path and skills, and a feeling of depression overall. Both signify the unbalance in the absorption of these energies, and if you experience anything like that, take a longer break to let yourself get back in balance again. If you choose to use any mind altering substances during this work, make sure they do not make you even more unbalanced, which may happen very easily under the influence of these energies. Allow time for the completion of this work to manifest in your life before you move on to the next tunnel and its ordeals. ✶

Baratchiel

II

THE tunnel of Baratchial connects Satariel and Thaumiel, the Womb of the Dark Mother and the Throne of the Twin God, where Lucifer reveals himself as the Adversary and the King. The path itself is permeated with his influence and the magic of this realm includes an unconventional approach to science as a vehicle of transcendence. This is about using poisonous and psychoactive substances for the sake of stepping beyond the veil that separates the worlds and exploration of what lies beyond the boundaries of reason. Here we also find the ability to rule the world and to become the masters of our destiny.

Linda Falorio writes in *The Shadow Tarot* that the influence of Baratchial manifests in the form of witch doctors searching for bioactive substances to affect the human psyche, scientists searching for ways to manipulate people and the environment by chemical means, and pharmacologists experimenting with psychoactive drugs for the transformation of both the mind and the body. The power of this path is therefore manipulation of form and shape, dissolution of the ego, alteration of consciousness, and tearing the veil of illusion existing between the manifest and non-manifest. We are also faced here with the magic of all five elements. The fire takes the form of Amanita Muscaria—the psychoactive mushroom that has been used for ages by witches, sorcerers and shamans to enter a trance and fly over to the Other Side. The water is represented by Bufo Marinus—the toad whose toxic qualities have both poisonous and hallucinogenic powers. The air is typified by Crapaud De Mer,

↓ known as the cane toad.

toxic fish whose secretions are used to create a living death in zombification rites. The earth is the skull and the cauldron, used to cross the barrier between the physical and the spiritual. The fifth element is the smoke rising from the witches' brew that opens the way for a practitioner to travel into the Void.

Not surprisingly, the main concept in explorations of this tunnel is poison in its many forms. This also manifests in many different ways—through visions, personal gnosis and many insights about the path. Visions of this realm include a lot of Ophidian imagery—snakes and snake tongues dripping venom, poisonous toads, toxic plants, herbs and mushrooms, etc. Although the tunnel is under the influence of Lucifer in his Thaumiel aspect as the Twin God, there are many associations with Samael as the Venom of God. We are dealing here with spiritual poison, alchemical potions and the witches' brew. This all comes with thoughts and observations on poison magic and malefic witchcraft that includes the use of magical herbs. Some practitioners may also feel sick during or after the work of this tunnel, as if they consumed something toxic or poisonous —this is how the energies of Baratchial affect the body in a physical way.

The tarot card corresponding to this path is Atu I—The Magician. This is connected with the influence of Mercury and the dual formula of Od and Ob, the two serpents of the Typhonian Tradition. In its positive sense, the Magician represents personal power, inspired action and manifestation of will. He stands in between the spiritual and material, connecting and influencing both to convert energy into matter and to manifest his will on the physical plane. He has all the tools and experience needed for that and he can transmute the elements through rites of alchemy to bring his vision into manifestation. On the dark side of the Qabalistic Tree we encounter the Magician as well, only here he stands for the opposite principles. This tunnel provides us with the ability to convert and manipulate the elements, but instead of using this ability for spiritual empowerment, we may be tempted to use it for material gain and thus become stuck in the pursuit of physical wealth and earthly fulfillment. This may come with trickery, deceit and manipulation of others to feed our greed and hunger that only grows with each gain and is never satisfied. This is powered up by the ordeal of the Concealer, where Lucifuge Rofocale, the demon-lord of Satariel, confronts us with all treasures we can imagine, both in the physical and spiritual sense, and tempts us to abandon the path for the sake of material fulfillment. In the end, we learn that all this is an illusion anyway

and we are left with the conviction that we have wasted our potential. It is easy to lose ourselves in the labyrinths of the Concealer, misdirecting our efforts and powers to actions that seem right but are illusory, and the same ordeal may await us in the tunnel of Baratchial.

Arachne in this work is seen as airy and ephemeral, with hair flowing on the wind and a long green robe that morphs to green mist at the bottom. Another vision of her is that of an underwater creature with serpent hair and glowing eyes. Still another shows her as a fiery being made of volcanic lava. You may also have a vision of her in the spider form crawling out of the ground. This multiplicity of manifestations seems to reflect the nature of the tunnel, which is connected with all elements and manifests in many forms as well. The absorption of her energy is described as being in the center of her web, evoking elements in the form of lesser spirits and thought-forms and then devouring them. Overall, the work of this tunnel is often described as invigorating and sickening at the same time, empowering and exposing all weaknesses, and confronting us with ordeals of determination and maturity on the path.

MEDITATION WITH THE SIGIL

The sigil of the tunnel includes feminine and masculine elements, referring both to the Womb of the Dark Mother and the Throne of the Twin God. The central part of the image is the reptilian eye, which is the Eye of Lucifer or the Eye of the Dragon that is activated within the realm of Satariel and enables the journey into the highest realm on the Tree of Qliphoth. At the same time, it is also the vulva of the Dark Goddess and the beginning of the Web of Fates. The skulls in the sigil stand for the initiatory nature of the tunnel, showing that we are dealing here with the ultimate rite of passage. Finally, the tridents on both sides of the eye refer to Lucifer as the Lord of Thaumiel. One of them points downward, showing that the path leads toward the within. The other is pointed upward, typifying the concept of ascension on the path. Together they stand for the formula of the continuous exchange of energy flowing up and down the tree, between the Throne of the Twin God to the Cave of Lilith, the entrance and the crowning of the Qliphothic path.

Like with the previous tunnel, start this working with the preliminary procedure. Then sit in a comfortable position, placing the seal of the tunnel in

toxic fish whose secretions are used to create a living death in zombification rites. The earth is the skull and the cauldron, used to cross the barrier between the physical and the spiritual. The fifth element is the smoke rising from the witches' brew that opens the way for a practitioner to travel into the Void.

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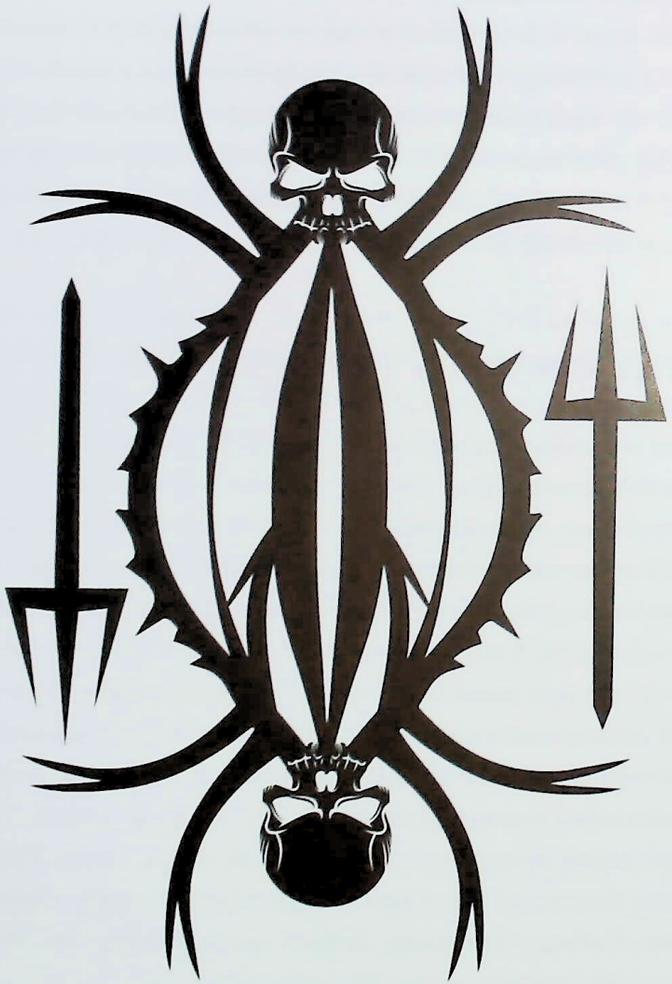
Like with the previous tunnel, start this working with the preliminary procedure. Then sit in a comfortable position, placing the seal of the tunnel in

front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Baratchial." Grant suggests in his *Nightside of Eden* that the name of the guardian should be vibrated in the key of "E," with "chattering" or "tittering" accompanying the vibration. As you chant the word, envision the image coming alive, morphing and glowing with the golden energy of the tunnel. Sometimes you can see it as purple or as a mixture of all colors, like a rainbow. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.



The Sigil of Baratchial

The gate to the tunnel leads through the mouth of a toad or the body of a serpent. You can also find it within the depths of the witches' cauldron by immersing yourself in the poisonous potion that is brewing there. Some practitioners see the gate as a lotus flower opening in the Void. You may also have a vision of the Eye of the Dragon with the left side bright and golden and the right side dark and almost black. Another vision of the gate is that of a black portal rising from the ground surrounded by black writhing rays of energy. After passing through the gate the most common vision is that of a large temple or cathedral. Sometimes it is black and shining, and other times it is made from human skulls and bones. The recurring motif here is polarity and the merging of the elements. Feel free to empower the meditation with a sacrament containing substances that are usually recognized as toxic or poisonous to some extent, like e.g. absinth. If you wish, you can also make a potion yourself by adding magical herbs to wine or another drink of your choice. Embrace whatever the vision might bring, and when you feel ready, let the meditation come to a natural end.

INVOCATION OF THE GUARDIAN

In this working, we will invoke the guardian of the tunnel to assume its form and to explore the path through the consciousness of its ruling force. As a basis for the visualization, you should use the portrait of this entity included at the beginning of this chapter. Another option is to visualize the guardian as a being made of shadow and light, without any characteristic features, shapeshifting from one to the other.

The ritual itself begins as before—raise your energy and assume the spider form. Then focus again on the sigil of Baratchial, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the realm of light and anti-light,
Awaken from the sleep of oblivion and come to me!
Open the way between the Womb of the Universe and the Throne of Darkness!
Lead me through air, fire, water, and earth,
Dissolve my consciousness in the ocean of non-being,
Intoxicate me with the knowledge and wisdom of the Void,

And let me step into the heart of all creation and all destruction!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

Baratchial usually appears as an entity that is made both of shadow and light, sometimes with one half of the face dark and the other bright. Some practitioners see this being as a shadow ape, while others encounter the guardian as a toad with the crown on its head or as a serpent with horns. There are also visions of a male entity resembling manifestations of Lucifer. He appears dressed in a long robe and holds a trident or two tridents, one pointing upward and the other downward. You may see this entity split into two other entities, morphing into dragons and copulating with each other. The offspring of this union is a being that will look like your dark double, a manifestation of your Shadow Self. Communion with this entity is experienced as being deprived of all light and filled with the shadow energy of the tunnel. There are also many observations about dualities and polarities, showing not how they are one but how they are different and thus can work together to create a perfect balance.

One of the key lessons of the tunnel is duality—the polarity between the dark and the bright side, their correlations and interactions and how they work together to create the equilibrium. This is usually accompanied by visions of twin beings that display opposite features—and this is also how you can see the guardian. Other visions encountered in this tunnel include red and black snakes, blades pointing in opposite directions, triangles pointing up and down, various symbols and glyphs, and a lot of other imagery having to do with opposite elements.

When you feel ready to interact with the guardian, ask this entity to guide you through the tunnel. Finally, visualize yourself as the being itself and let your consciousness merge with that of the entity until you can see through its eyes and its senses become your senses. Open yourself to whatever may come to you at this point. When the communion comes to an end, thank the guardian with a few personal words and close the ritual.

PATHWORKING

Begin in the usual manner and assume the spider form. For a moment focus on the sigil and chant or vibrate the name of the guardian eleven times to attune your subconscious mind to the energy of the tunnel. As you do this, envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of thick mist flowing through the image into your ritual space, enveloping around you and blurring the border between the planes. They carry the smell of exotic fragrances and incenses mixed with blood and toxic vapors flowing from the heart of the tunnel. When you build this atmosphere in the temple, extinguish the candles, close your eyes, and send a message to the guardian to guide you on your journey to the tunnel.

Project the sigil onto the black canvas of your inner mind and visualize that for a moment everything fades away and the whole world disappears. Then, the darkness around you crystallizes into a scene. You are standing in front of a black portal rising from the ground. It is surrounded by black rays of energy which writhe and twist like serpents or tentacles. When you go inside, you find yourself in a temple that looks like a cathedral. It is huge and its walls are made of human skulls and bones, the only difference is that they are black. The building looks abandoned and there is no light and no sound in there.

You walk toward a stone altar in the center of the temple. The only thing you can see there is a broken vessel. As you approach, the guardian emerges from the dark. He looks like a tall man with two heads—one human, the other skeletal. He is wearing a dark blue robe and holding a trident in his hand. With a gesture he prompts you to put the broken vessel together. As you do this, he strikes the ground with the trident and the vessel gets filled with a silver potion. You drink it and feel how your consciousness changes. The temple seems different now. Silver mist forms from the ground and assumes the shape of entities that gather around you in a circle. Then the vessel becomes filled with another potion. This one is red. As you drink it, your consciousness shifts again and you can see the temple lit by fiery light that was not there before. The vessel is filled several times—with a black potion, blue and golden. Each of them changes your perception and makes the temple more alive. When it ceases to appear in the vessel you are ready to explore the realm and communicate with its denizens. Open yourself to whatever may come to you now. When

the visions fade away, travel back to your body and return to your normal consciousness. Open your eyes and close the working for the day.

DREAM WORK

Begin with raising your energy and assuming the spider form. When you feel ready, proceed to the dream work. Like the other workings, this one starts with focusing on the sigil as well. As you gaze at the image, chant or vibrate the name of the guardian. You can do it eleven times or simply for as long as it takes for you to enter a trance state. When you feel that your senses have been adjusted to the frequency and vibrations of the tunnel, lie down and relax your body until you feel light and detached from the mundane world. At the same time visualize that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between them and provides a point of entrance from one to the other. You no longer know what belongs to the waking reality and what is a part of the dream environment.

At this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Baratchial is found within the Void, opening like a black lotus flower for those who call the name of the guardian. Around the gate you can see hundreds of shining eyes of the shadow dwellers of the tunnel that guard the entrance by hiding it from the eyes of the profane. Visualize yourself at the gate, entering the landscape of the tunnel as you have seen it so far in your work, and make it as tangible and realistic as you can. Then try falling asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Many practitioners of lucid dreaming recommend to stay still and not move if you wake up during this work as this immediately brings you back into a controlled dream. Write down your dreams and other observations on this work when you wake up and keep it all in your records.

FINAL NOTES

The work of this tunnel reveals many formulas of working with the Other Side, and on the personal level it comes with many insights about the practitioner's magical path. You can expect a lot of knowledge being channeled in this work, but you have to be careful because a great deal of it is meant to be illusory and misleading. Take some time to meditate on whatever you have received and to decipher the meaning of the messages. They may be strictly personal or concerning the path in general. The negative manifestation of this work may result in the channel to the higher consciousness being blocked and the loss of the ability to receive gnosis. Pay attention to how these energies affect you, and allow at least a few days rest before you close these workings and proceed to the next tunnel. ✦

Gargophias

III

THE tunnel of Gargophias connects Thagirion and Thaumiel, extending across the Abyss and bridging the highest point on the tree with the lower realms. The works of this path include the mysteries of female magic and lunar rites, the power to destroy and create reality, as well as dream magic and visual imagination as a tool to bring desire into manifestation. The magical power connected with this realm is clairvoyance, connected with the intuitive, "dreaming" aspect of the Divine Feminine, manifested here in the aspect of the Virgin. Another power associated with Gargophias is divination. As Grant observes in his *Nightside of Eden*, it is "divination by dreams emanating from the sealed womb at night," which refers to the time when the lunar light is eclipsed. In this magical paradigm, the paths of Gargophias, Dagdagiel and Hemethterith constitute together the full formula of the Divine Feminine: Gargophias (The High Priestess) represents the Virgin (the dormant potential, concealment, the sealed womb), Dagdagiel (The Empress) stands for the Wife or Harlot, typifying the formula of opening and awakening, and Hemethterith (The Star) is the Mother whose womb is sealed again, this time by pregnancy, thus completing the cycle.

As we can see, the tarot card representing Gargophias is Atu II—The High Priestess, symbolic of the subconscious, the hidden and the intuitive aspect of the Divine Feminine. It is the Great Goddess in her virginal, unawakened, or dreaming phase, prior to the sexual mysteries that typify the other paths associated with the sexual mysteries of the Dark Tree. She is represented by virgin

goddesses such as Diana or Lilith the Maiden, but she is also the First Mother awaiting to be awakened from her sleep and to manifest the spiritual. Her attribute is the blood of the moon, which feeds and nourishes the denizens of this realm—ghosts, wraiths and lemures—the shades of the dead that emerge from the Other Side at night to haunt people's dreams. The High Priestess stands for the feminine aspect of the subconscious, the material that is hidden and concealed from the conscious mind. She is the principle of hidden change and cyclic growth. Her work is hidden and stands for the most spiritual aspects of the feminine.

In Grant's ritual system, the number of Gargophias as the guardian of the path is 393, which is thrice 131, the number of Samael, whose consort is Lilith, the Queen of the Night. This is also the number of the Concubine or the Harlot typified by Sefekh, whose name means "seven" and represents Typhon, the first mother. Typhon in this paradigm represents the Dark Feminine, the mother who conceives and gives birth to her first child (Set) without a male partner. Animals connected with this path include the stork (the bird commonly associated with child birth), the dog (mythical companion of the virgin goddess in her aspect of the huntress), and camel (the traveler through the desert, here typified by the Abyss). The magical weapon of this path is the bow and arrow, associated with Sothis, the star of Set. The lunar character of this realm is also connected with witchcraft, typified by Hecate or Hekt—the frog-headed goddess representing transition from water to earth, bridging the noumenal and phenomenal. In the Typhonian Tradition, the frog-headed goddess stands for the emergence from the abyssal waters of the dark side of the Qabalistic Tree into the world of manifestation.

The key to understand the mysteries of this realm is to look at it as a path through the Abyss. The Abyss on the Qabalistic Tree is a place of crossing over from the phenomenal world to the noumenal realms, the world of appearance to that of disappearance. This is represented by the formula of the High Priestess. Residing at the threshold of the conscious and subconscious, she is able to travel freely between these two realms, acting as a guardian of hidden knowledge and that which is concealed. Her lessons are those of intuitive understanding of the universe and heightened awareness of the profound influences behind all that happens in the world. This makes her a perfect watcher over the mysteries of the Abyss. She stands for the oscillating balance of spirit and matter, because she turns her face alternately toward the sun and

the earth. When she looks to the earth, she acts as the Prima Materia, providing foundations for the manifestation of the spirit. When she turns toward the sun, she becomes the Redemptrix, typifying spiritual attainment. On the Dark Tree, we may say that she looks toward the sun and the Void, bridging Thagirion and Thaumiel, and her face is always hidden, typified by the new moon (when she turns her face away and disappears in her own shadow) and by eclipses (when she also hides the face of the sun). Her mysteries are those of spiritual enlightenment, subconscious knowledge and inner illumination.

The works of this tunnel are often mystical and manifesting as a flow of thoughts, emotions, desires, and inspirations, rather than taking form of visual experiences. The whole realm is loaded with a strong feminine energy. The recurring motif are visions of the frog-headed goddess, frogs and frog-shaped temples. There are also visions of the womb, the blood of the Dark Feminine, and the stellar mother killing and devouring her offspring. They are very magical, accompanied by a stellar and beautiful imagery, with stars manifesting sometimes as seven pentagrams around the Eye of the Goddess. Other visions encountered here are those of the cosmic chalice, the self-fertilizing womb and the origin of all things, the source of all magical power, as well as images of a giant mouth devouring everything and spitting it back, vomiting stars and swallowing them into nothingness. Dream magic is the most natural way to approach these energies and you should pay more attention to dream work in this part of the work. You can also experiment with various dream techniques for this purpose, and if you do not know any, you will find some sources recommended in the bibliography.

The entrance to the tunnel usually appears as a portal of seven stars swirling in the shape of a vortex. Another vision of the entrance is that of one seven pointed star. Entities inhabiting the tunnel are similar in appearance to the guardian—with the head of a frog and the body of a woman. You may see them dressed in translucent white gowns, acting like priestesses of the realm and initiating the practitioner into the mysteries of the tunnel. The landscape of the realm resembles a desert, but the sand is white as if it was made of powdered bones. Another recurring vision is the sky with stars forming into fantastic shapes—snakes, dragons and other mythical beasts. Some practitioners see the stars dripping blood in the form of rain that dyes the desert red, transforming it into the Crimson Desert of Set. Others experience visions of a portal shaped like a vulva, black and shining, which leads to the realm of

Thaumiel. Feminine imagery is prevalent and so are the thoughts and observations about the nature and lessons of the tunnel.

Arachne is seen in this work as primal and gigantic. You may see her emerging from the desert and rising from the sands, with her body made of bones and skulls of all who died there. She may also appear in the form of an air elemental or in a very ephemeral form, and even the potion she holds in the chalice is made of an airy substance and swirls like a vortex of energy. She will lead you through the desert and other desolate landscapes toward a forgotten city and places that will seem real but eventually will appear to be an illusion. There are visions of being alone in the nothingness as well as disturbing images and dreams. Some practitioners see her with an hourglass to measure time, and in this manifestation she is dark, gloomy and fearsome, with a skeletal face and withered body. Others see her accompanied by snakes and jackals—inhabitants of the desert. The spider imagery is not as strong in this realm as in the other Tunnels of Set, and Arachne reveals herself here as a goddess with multiple faces and powers.

MEDITATION WITH THE SIGIL

The sigil of the tunnel is shaped like a chalice, and at the same time it is also a trident with the split center. The central part includes an eye which drips three drops of blood, representing the lunar current of the path. There are also two eyes on the sides of the central one, half-closed, showing that we are dealing here with the concept of consciousness that is yet to be awakened. The whole bottom of the sigil forms another drop of blood, but here it is refined and purified. The top of the image includes the seven stars of the Great Mother of the Typhonian Tradition. The entire image forms a gateway to the current of the Dark Feminine in its unawakened, "dreaming" aspect as typified by the forces ruling the tunnel.

Start this working with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Gargophias." Grant suggests in his *Nightside of Eden* that the name should be vibrated or "howled" in regular repetitions in the key of "G" sharp. As you chant the word, envision the image coming alive, morphing and glowing with

the red energy of the tunnel. Sometimes it is also seen as a purple mist flowing through the open gate. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image of the sigil build in your inner mind.

The Sigil of Gargophias

The gate to the tunnel leads through the vulva of the Divine Feminine. It is red and drips the blood of the moon, nourishing all entities residing within this realm, as well as providing substance for manifestation to all who work with it. There is a lot of sexual imagery in this path—images of kteis and phallus, eggs and sperm, blood and sexual fluids. There are also visions of the alchemical wedding between the energies of Lilith and Samael, the feminine

and the masculine currents of the Qliphoth, manifesting as a red and black serpent conjoined together in a sexual act. The gate to the tunnel also assumes the form of the cosmic or acosmic chalice into which all currents of the Dark Tree flow to be refined and transformed before they become manifest in other Qliphothic realms. Open yourself to these visions, and when you feel ready, return to your normal consciousness and let the meditation come to a natural end.

INVOCATION OF THE GUARDIAN

In this working, we will invoke the guardian of the tunnel. As a basis for the visualization, you should use the illustration included in this chapter. You can also visualize the guardian as a female entity—a woman dressed in a robe made of the night sky, with her face unseen, concealed under the hood. However, if you had another vision of this entity that you would like to explore instead, feel free to do so.

The ritual begins as before—raise your energy through the chakras and assume the spider form. Then focus again on the sigil of Gargophias, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path through the Abyss,
Awaken from your sleep at the threshold of the Void,
Arise from the desolation of nothingness and lead me to the heart of Sitra Ahra!
Open the Womb of the Night so that I may plant the seed of my desire,
Transform me through your dream mysteries,
Under the Seven Stars of the Great Mother,
And awaken me from the sleep of ignorance to the wonders of the Great Below!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel is usually seen as a female entity. Sometimes she is a beautiful young woman cloaked in the night sky. Other times she is dressed in a dark blue hooded cape and instead of her face there is only blackness. She may also appear surrounded by seven stars in the form of pentagrams or she may be holding them in her hands. Another vision of her is that of a female figure, usually with a frog's head, or simply a frog or toad. You may also her shining with a bright white aura. Other entities encountered in the tunnel include snakes and frogs, doves and birds of prey, as well as camels appearing in desert landscapes.

The guardian often leads the practitioner into the woods to participate in ceremonies dedicated to the moon goddess. These visions are usually experienced by female practitioners, and the ceremonies held under the full of the moon involve other women as well. The guardian is also seen as a young woman with black hair and big silver eyes, bleeding from her womb and nourishing the realm with her menstrual blood. Communion with her is experienced as drinking this lunar blood and transforming into a creature of the night. There are also many observations about womanhood, femininity, female cycles and powers, although with little or no sexual associations and rather in a mystical sense instead of physical.

When you feel ready to merge your consciousness with that of the entity, visualize yourself as the guardian and absorb her energy until you can see through her eyes and her senses become your senses. Ask her to guide you through the tunnel and be prepared to embrace whatever this journey may bring. When the visions fade away, return to your normal consciousness, thank the guardian, and close the ritual with a few personal words.

PATHWORKING

Begin this working by raising your energy through the eleven chakras and assuming the spider form. Then focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times to attune your subconscious mind to the frequency of the tunnel. At the same time envision the image coming alive, morphing and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of thick mist flowing through the sigil into your ritual space, enveloping around you and blurring the border

between the planes. They carry the metallic smell of blood, female sexual fluids, and sparkles of silver and gold stellar energy. When you feel ready to travel into the tunnel, extinguish the candles and close your eyes. See the vision of the entrance to the realm building up in your inner mind and send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scene. You stand in front of a portal that looks like the mouth of a primal being, huge and gaping. It also resembles female genitals and carries the characteristic smell of blood and female sex. It drips blood which falls on you and soon you are covered in the red substance from your feet to the top of your head. At this moment you enter the portal and let it take you to the Other Side.

You emerge in a temple in the shape of a frog, with even more blood covering everything inside. The temple is empty and the only thing you can see is a silver chalice placed on a simple stone altar. As you approach, you notice that it is filled with blood as well, but it is not static—it moves and changes its shape as if it was alive. You let a few drops of your own blood fall into the chalice, thinking at the same time of things you want to manifest in your life. In response, the blood disappears and transforms into a red mist from which emerges the guardian of the tunnel. She is dressed in a dark blue hooded cape and surrounded by seven shining stars. When she gets closer, she directs these stars into your third eye. You can feel your head exploding and then everything disappears again. For a moment you cannot see, but after a while your awareness shifts to completely new form of seeing, which is neither outer nor inner, but something in between, as if you were dreaming. Open yourself to whatever may come to you in this dreaming trance, and when the visions fade away, travel back to your body and return to your normal consciousness. Open your eyes and close the working for the day.

DREAM WORK

Start this working in the usual manner. Then focus again on the sigil. Place it in front of you or hold it in your hand and gaze at it, chanting at the same time the name of the guardian. You can also vibrate the name eleven times if this works better for you. When you feel that your senses have been adjusted to the

energies of the tunnel, lie down and close your eyes. Relax your body until you feel detached from it and ready to enter the Other Side. When you get to this point, visualize that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between them. Let go of your mundane thoughts and enter a liminal state between the waking reality and the dream environment.

At the same time start building the image of the sigil in your inner mind. Visualize that it is growing, morphing and transforming into the portal to the tunnel. The gate of Gargophias exists within the womb of the Dark Goddess, leading through the Abyss and connecting the Throne of the Twin God with the Black Sun in the heart of the tree. It also manifests with a lot of feminine imagery, taking form of a giant vulva or mouth of a primal being, dripping blood and carrying its metallic smell with the current entering the temple. You can also see it as a black portal surrounded by seven stars, or as a seven-pointed star, like the Gate of Belial. Feel free to envision the gate as it appeals to you the most, and enter the landscape of the tunnel. Make this vision as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams in your journal upon waking up and make sure you meditate on them to fully understand and embrace their meaning.

FINAL NOTES

The work of this tunnel manifests mostly through dreams and intuitive insights. These manifestations always carry a lot of symbolism rather than any direct revelations, so after each working take a moment to meditate on what you have experienced and how it can be used for the sake of further development. Have in mind that each symbol represents a concrete thing, person or situation in your day-to-day life, and you may be shown that there are certain changes necessary in your environment to allow for walking the path further. Unlike some other realms, however, this one does not bring any dramatic experiences, but rather points you to look inside and use your imagination and

intuition as the foremost tools on the path. As usual, allow a few days rest before you close these workings and proceed to the next tunnel. ✦

Dagdagiel

IV

THE tunnel of Dagdagiel connects Satariel and Ghagiel, the Womb of the Dark Mother and the Temple of the Hinderer, both realms exiting above the Abyss, within the highest triad on the Tree of Qliphoth. Flowing from the womb of all creation and all destruction, this path is permeated with feminine energy, manifesting here in the form of Venus—the Whore. Its initiatory ordeals are about finding the power to live through the senses and to flow with the current by embracing it in its totality. Here we find the Dark Feminine and her mysteries of time, destiny, sex, and death. This is the Womb of the Universe, which is the source of all manifestation, but also all decay, which is connected with the destructive current of Ghagiel, from where Beelzebub/Pazuzu sends his swarms of locusts and flies to infect the world with entropy.

The tarot card associated with this path is Atu III—The Empress. In its positive meaning, the Empress stands for femininity, nurturing and abundance. Her energy nurtures and rejuvenates nature, and her fertility sustains the cycles of the entire universe. In the microcosmic sense, she represents sensuality, beauty and creative expression. However, since we are dealing here with the dark side of this power, Dagdagiel will confront us with all that stands in opposition to these principles. Here, in the labyrinths of the Qliphoth what we encounter is not the Empress, but the Whore—the Devouring Mother who gives birth only to devour her offspring. She is the Mother of Abortions, showing us how to conceive in order to sacrifice, create in order to destroy, nurture

in order to feed on the life that has grown. This all should be understood in the metaphorical way rather than literal, though. The Mother of Abortions encourages us to devour our "children" in acts of oral sex, to direct our sexual energy to a spiritual goal rather than physical procreation, to perform auto-erotic acts for the sake of feeding vampires and dark spirits of the Qliphoth that are called for assistance in rites of self-initiatory magic. Her lessons are about self-love and self-creation. She is the debauched harlot that spreads her legs before anyone who has something to offer and she may prompt you to do the same, guiding you through ordeals of self-respect through humiliation, self-confidence through submission, and self-elevation through degradation. The failure of these tests, however, may get you stuck in the opposite, deprived of self-worth and unable to express yourself in a creative way.

Grant in his *Nightside of Eden* describes other dangers connected with this path, which include nymphomania and diseases such as syphilis or gonorrhea. Among magical powers of Dagdagiel he mentions "the ability to distill love philtres," which is symbolic of the ability to raise and harness the sexual energy of the Dark Feminine. He also observes that the tunnel serves as a point of connection between feminine and masculine, and one of its symbols is the Lovecraftian Tower of Koth that stands sentinel between the waking and dreaming dimensions. It is both the phallus of Set and the hollow passage to the womb of Hathor, the voluptuous goddess of sexual desire. Her symbols are the dove (bird of blood), the sparrow (associated with lubricity) and the sow (symbolic of fertility, but also obscenity and impurity). The Spider Goddess resides here as well, weaving her web through the cosmic space, and it is sometimes believed that it is here, in the path between the Throne of the Dark Goddess and the Throne of the Dark God that the whole Web of Fates has its beginning.

When exploring the tunnel, we encounter a lot of feminine symbolism as well. The image of the sow is a recurring motif here, and sometimes she transforms herself into a human figure—naked woman with her legs spread, typifying the Cosmic Whore. There are also lots of sexual associations, many of them connected to the concept of birth and female genitals, and often the blood seen in the tunnel is the substance shed by a woman during childbirth. Other visions include the Spider Goddess weaving her web with threads expanding in all directions and through all planes, forming a limitless structure throughout the whole Nightside realm. You can also see the Fates, and the

question of fate and destiny is another recurring motif here—shaping our destiny, changing it, and accepting the consequences of our choices.

The entrance to the tunnel is seen by travelers to the Nightside as an opening in a rock or mountain, marked by skulls and bones. The deeper it leads, the warmer it becomes and the walls start resembling the living flesh, similar to the Cave of Lilith. There are visions of caves as well as lairs of primal creatures that have been forgotten by mankind throughout centuries. There are also visions of a pool of blood and you may experience a feeling of swimming in this blood before emerging in the tunnel itself. This is accompanied by being filled with energy, creativity and ideas. There is also a lot of sexual energy in all these visions and the workings are accompanied by erotic dreams. Some travelers see the whole tunnel as a mixture of entrails, tissues and living flesh. Manifestations on the mundane level include an influx of creative energy, but there are also observations about issues and diseases connected with sexual organs. Overall, the tunnel is often compared to working with Lilith, her cave and her sexual alchemy in her aspect of the Mother of Abortions.

Arachne is seen in this realm as a huge spider composed of human body parts, with the human skin and head. She appears in a huge cave or some kind of lair. Some travelers see her surrounded by aborted fetuses which she is eating, revealing herself as the Mother of Abortions. Others see her with a lot of blood around her. Feasting on the life of the unborn is a recurring motif here. To commune with her, female practitioners may feel the urge to offer her their menstrual fluids. Others describe consuming her spider eggs as a means to absorb her energy. She is also seen with a lot of small spiders weaving the web around her, while she remains idle in the center of it. Another vision of her is a spider giving birth to other spiders and devouring them. After absorbing her energy, you may feel transformed into a spider in the center of the Void, surrounded by her silver web. The overall impressions and observations about this work are about purity and emptiness, creation and destruction, as well as liberating yourself by aborting ideas and things that no longer serve you in your life.

MEDITATION WITH THE SIGIL

The sigil of the tunnel shows the Spider Queen of Space holding the Eye of the Dragon. The legs of the spider are connected with threads, signifying the Web of Fates underlying the whole Tree of Qliphoth. The Eye of the Dragon stands for illumination and awakened consciousness, referring to the process of shifting consciousness onto the spiritual plane which occurs in Satariel, within the labyrinths of the Concealer. Above the eye are seven crescent moons typifying the Seven Heads of the Dragon. They are dripping blood, showing that we are dealing here with the mysteries of the Dark Feminine. Blood drips from the eye as well, signifying the process of self-sacrifice that is aligned with the process of self-deification. The sigil should be painted in red, silver and black colors.

The Sigil of Dagdagiel

Start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Dagdagiel." Grant suggests in his *Nightside of Eden* that the name of the guardian should be vibrated in the key of "F" sharp accompanied by a crooning or lilting sound. As you chant the word, envision the image coming alive, morphing and glowing with the energy of the tunnel, which is red and silver, referring to blood and the shining threads in the web of the Spider Goddess, whose current permeates the whole realm. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind. Then enter the portal and open yourself for the visions of Dagdagiel.

The entrance to the tunnel is usually seen as a black-red kteis-shaped portal, through which large amounts of blood flow into the temple. Blood is a recurring motif here, as well as spiders and cobwebs. There are pools of blood, hot and boiling, from which demonic female entities are born—all of them pregnant and ready to deliver. Sometimes the cobwebs are silver, and other times they are colorful. There are spiders everywhere—small and giant, normal and with a human skull instead of the head, like the Spider Goddess herself. Explore these concepts as you travel through the tunnel, and when you feel ready, let the meditation come to a natural end. Open your eyes, return to your normal consciousness and close the working for the day.

INVOCATION OF THE GUARDIAN

This ritual invokes the consciousness of the guardian of the tunnel. As a basis for the visualization, you should use the image of this entity included in this chapter. If your perceptions of the guardian have been different than that so far, you can also explore your own vision of this being. Another option is to visualize the guardian in the spider form, skeletal, with a human skull instead of the head, but if the vision of a sow appeals to you more, feel free to use this one instead.

The ritual begins as before—raise your energy through the eleven chakras and assume the spider form. Then focus again on the sigil of Dagdagiel,

chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the Womb of Time,
Sentinel of the lair of the Dark Mother,
She who gives birth and devours her offspring in the eternal cycle of life and death,
Come to me from the labyrinths of Sitra Ahra!
Open the gate to the Mysteries Within,
Transform me through your rites of desire and indulgence,
And show me how to find wisdom and power in your shameless ecstasy!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel appears either in a human or bestial form. In her human form she is the Cosmic Whore, sensual and debauched, shamelessly exposing her vulva. Sometimes she is pregnant and gives birth to all kinds of abominations, which she then devours. The creatures that come out of her are male and female, and after emerging from her womb they all start copulating with one another as well. Sexually explicit visions are common in this working, and communion with the forces of this tunnel also takes the form of a sexual experience, especially absorbing the energy of these entities in the form of their sexual fluids through various sexual acts. You may observe many physical manifestations of these energies, such as being exposed to situations having to do with sex, prostitution, lust, sexual obsessions, etc. In the bestial form, the guardian manifests as a sow, but she can also be seen as a dragon. Visions of an entity with spider features are common here as well, referring to the Spider Current flowing from the Womb of the Dark Mother in Satariel. There is also a very strong presence of Lilith appearing in many forms through people and situations of the daily life as well as dreams about her and about various sexual experiences.

When you feel ready to merge your consciousness with that of the guardian, visualize yourself as the entity and absorb her energy until you can see through her eyes and her senses become your senses. Ask her to guide you through the tunnel and open yourself for whatever this journey brings. When the visions fade away, return to your normal consciousness, and close the ritual with a few personal words.

PATHWORKING

Start this working in the usual manner. When you raise your energy and assume the spider form, focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times to attune your subconscious mind to the energy of the tunnel. As you do this, envision the image coming alive, morphing and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of thick mist flowing through the sigil into your ritual space, enveloping around you and blurring the border between the planes. They carry the smell of blood, female sex and a scent of rot and decay. When you feel that the atmosphere in the temple has shifted and your senses are ready for the journey into the Nightside, extinguish the candles and close your eyes. See the vision of the tunnel building up in your inner mind and send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery—you are in front of a black-red portal that looks like a giant vulva. There is a lot of blood flowing from it and the moist walls are swarming with small spiders. As you enter, the spiders crawl all over you and you can feel the touch of their legs caressing your skin as you walk further into the blood-red light shining from the distance.

As you move forward into the tunnel, the spiders start forming into the shape of the guardian—a huge spider with the human skull. She walks ahead of you, guiding you into her temple in the heart of the realm. In the center of the temple is a huge pool of blood which is hot and boiling. There you also see the priestesses of Dagdagiel in the form of naked women, shamelessly exposed and ready for a sexual act. Some of them are already pregnant and close to giving birth so that the guardian may devour their offspring. Open yourself to whatever may happen in this realm. Feel free to commune with the guardian and her priestesses through a sexual trance if you wish, and when the visions

fade away, travel back to your body and return to your normal consciousness. Open your eyes and close the working for the day.

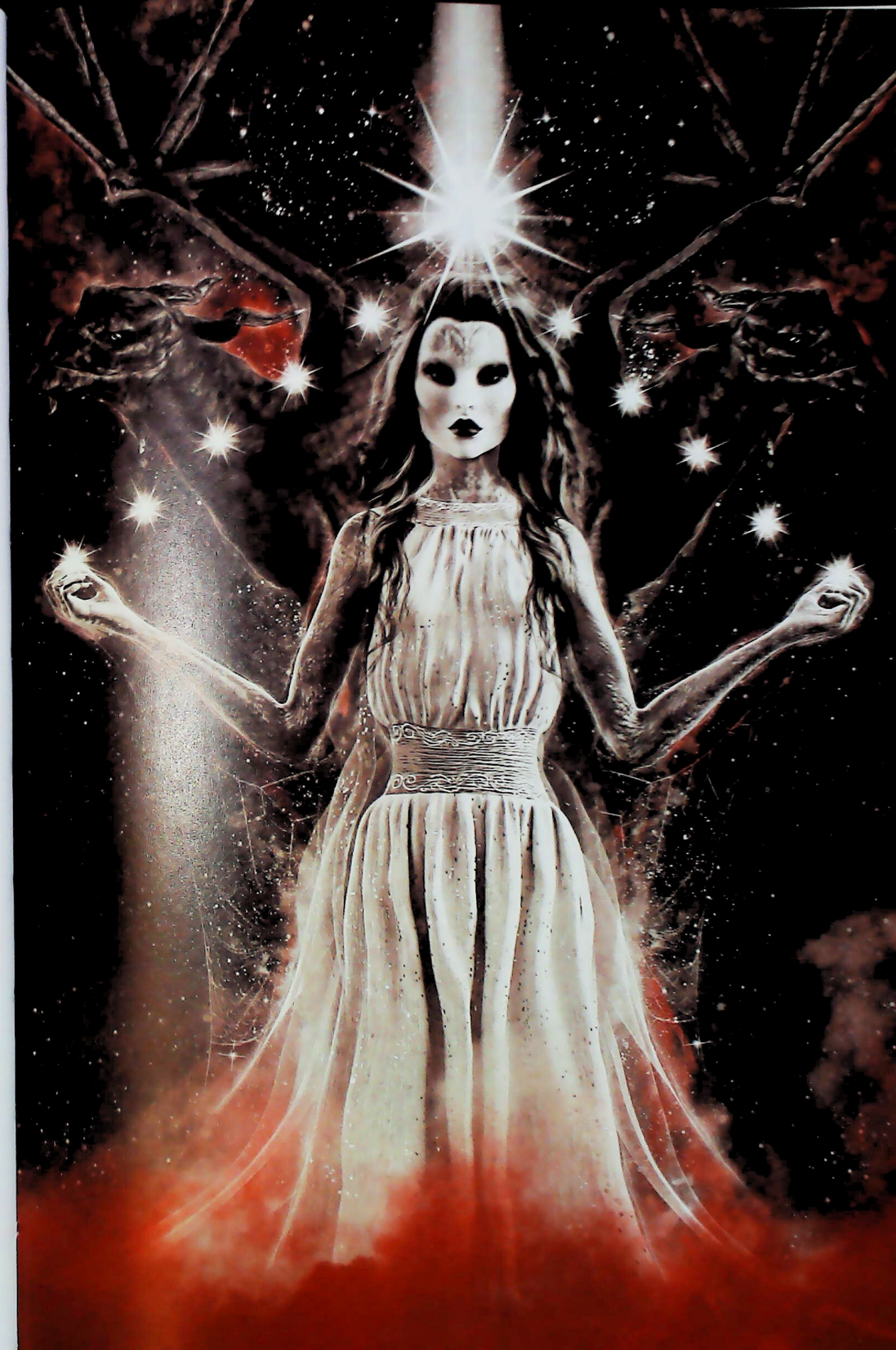
DREAM WORK

Again, begin with raising your energy through the chakras and assuming the spider form. Then proceed to the dream work. Focus on the sigil, and as you gaze at it, chant or vibrate the name of the guardian. Use your favorite chanting or vibrating technique that you have found effective in your trance work so far. When you feel that your senses have been adjusted to the energies of the tunnel, lie down and relax your body. Breathe deeply, continuing until you feel light and detached both from your body and the world around you. At the same time visualize that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between them and provides a point of entrance from one to the other. Let go of your thoughts, feelings and emotions, and enter a liminal state that exists between the waking reality and the dream environment.

When you get to this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Dagdagiel is found between the legs of the Cosmic Whore, opening before you as you approach and pulling you in through clouds of black and red energy. The smell of blood and sexual fluids permeates the air and you feel slightly aroused, your body vibrating to the frequency of the tunnel in waves of pleasure and warmth. Visualize yourself at the gate now and enter the landscape of the tunnel as you have seen it so far in your work. Make this vision as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up and if there is anything in them that requires further exploration, use it as a basis for your other dream work or meditative sessions.

FINAL NOTES

The work of this tunnel manifests both as an influx of creativity and a creative block, depending on a practitioner. The key theme here is also indulgence and immersion in carnal desire, which can become addictive or dangerous if it is not handled with care and responsibility. It is for a reason that the dangers of this path include venereal diseases, and some practitioners observe other health issues connected with sexual organs while working with this tunnel as well. You can lose yourself in indulgence, developing a completely new comfort zone around yourself as well, which is not so good in the long run because it will eventually prevent you from moving forward. On the other hand, you can start doubting yourself, especially your ability to connect with others, withdrawing from any contact with people at all. Whatever happens, be ready to embrace it. As usual, allow a few days rest before you close these workings and proceed to the next chapter of this book. ✦



Hemethterith

V

THE tunnel of Hemethterith connects Thagirion with Ghagiel, the Disputer and the Hinderer, bridging the mental and the spiritual, and leading from the heart of the tree to the Throne of the Dark God. The magic of this realm is astrology and the stellar powers of the Divine Feminine. This is connected with the cosmic law and intuitive faith in the workings of the cosmos, as typified by the words "aster" and "logos," signifying the principle of the stars, as well as "aster" and "nomos," translating to the "law of the stars." This is a path of intuition, inner guidance and giving ourselves over to the flow of cosmic currents for the sake of evolution and self-empowerment. The magic of Hemethterith is stellar, embracing the vision of the Cosmic Serpent and the Divine Feminine—the Astral Woman, the Goddess of the Stars. It is through her that we learn how to open consciousness to extraterrestrial currents and embrace them for the sake of personal growth.

Grant observes in his *Nightside of Eden* that the stellar energy permeating this tunnel is connected with the influence of Sothis, the Dog Star. This, in turn, is associated with the Seal of Set, which is here typified by such god-forms as the Peacock Angel or Shaitan, as well as Set himself. Another symbol connected with this tunnel is the seven-headed Dragon of the Deep, the Beast of the Apocalypse. These seven heads correspond to the seven stars of Ursa Major and are also symbolic of the primal goddess Sevekh, whose feminine current underlies the stellar mysteries of this realm. Another form of her seven stars is the seven-pointed Star of Venus/Babalon, who is the Lady of the Abyss

and the female manifestation of the Morning Star and the Luciferian current of the Dark Tree. She is both the Mother and the Daughter at the same time, the Virgin and the Whore.

In tarot, the card representing Hemethterith is Atu XVII—The Star. In its positive sense, the Star represents hope and promise. On the microcosmic level, this is the realization of our inner core and arrival at a new sense of self. The star as a symbol stands for a guiding force—it is used by sailors to set their course, by farmers to tell the seasons, and astrologers and magicians to chart the past and the future. From the psychological perspective, it represents the state of consciousness when we have no solar or lunar illumination (outer guidance) and have to rely on our intuition and faith in the inner guidance. Here, on the dark side of the Qabalistic Tree, this ordeal is much more difficult and confusing, though. It signifies the loss of hope and faith in the universe, being overwhelmed by life's challenges and desperately looking out for help from whatever direction it may come. It is an ordeal of faith and trust, both in the universe and in ourselves. We may feel abandoned by the gods, our spirit guides, mentors and teachers, and any friends or allies on the path we have had thus far. We may also feel disengaged and uninspired in life and discouraged by our spiritual pursuits, struggling with balancing the sacred and the profane, overwhelmed by mundane routine and convinced that what we seek is beyond our reach. This is the lack of connection with the stellar life web and the loss of access to our inner reservoir of inspiration, creativity and spiritual ideas.

Visions of this tunnel are abstract, stellar and connected to certain phenomena of the Void. Some practitioners describe this realm as a futuristic cathedral or temple, with golden stardust on the ground and surrounded by the starlit sky. Others see a huge female eye in the center of the realm, emanating energy that nourishes the entities living there. There are golden snakes and portals made of stars. There are also landscapes showing the dying universe, with no sun and no life, bleak and gloomy. While the guardian appears at first as a priestess with blue skin and golden garments, on the other side of the realm she is a ghoul, dressed in black, with empty eyes. The whole set of workings is often accompanied by vivid dreams which include dragons, apocalyptic landscapes, forgotten cults and ceremonies, and ingesting poison for the sake of self-empowerment. The energy of the tunnel releases the practitioner from fear and brings inspiration to act and to move forward in our lives, without being afraid to destroy and create ourselves anew in the process.

The key concept here is "conception"—giving birth, being born, etc. This is understood in the mystical and cosmic sense rather than mundane, though. There are visions of water and amniotic fluids as well as phallic towers transmitting rays of creation and destruction, stellar and terrestrial concepts of connection between man and our extraterrestrial ancestors. The symbolic representation of this process is the Stellar Goddess/the Astral Woman from the tarot Atu. Depicted with two vessels, she stands for the influx of force into the subconscious. Her left hand, typifying the unconscious, pours the passive force, spiritual libido, the impulse to know. Her right hand, signifying consciousness, pours the active force, physical libido, the impulse to live. The former is poured into the world of sensations and conscious living, the latter into the waters of the subconscious. She herself is a symbol the Initiate who has emerged from the Abyss and remains both grounded in the profane and open to the sacred, hovering on the threshold of consciousness. We will explore this mystical symbolism in this chapter through meditations and astral workings, and other methods to work with this stellar realm are left for you to experiment with in your personal practice.

Arachne appears in this realm in the scenery of a beautiful night sky, weaving her web across the space and connecting stars, planets and other celestial bodies. She is seen with the head of a spider or snake and the body of a woman, and she is dressed in a dark blue gown. Her chalice is filled not with the liquid potion but with small spiders, which the practitioner is offered to consume for the shift of consciousness allowing to experience the essence of the goddess, which is often described as primal and pre-human. Other visions experienced in this working include watching the destruction and birth of the universe, stars dying and coming to being, or simply observing the cyclic death and rebirth of the manifest world. Here you may also see glowing symbols—astrological, alchemical, ancient alphabets, and so on. Overall, the whole journey through the tunnel is usually described as an otherworldly and stunning experience.

MEDITATION WITH THE SIGIL

The sigil of the tunnel represents the cosmic eye—the Eye of Lucifer/Set—inscribed within the Black Sun and surrounded by six serpents facing inward. The number six is important in the mysteries of Hemethterith as it represents

the merging of the masculine and the feminine within this stellar realm. The Black Sun as a symbol typifies the influence of Thagirion, while the crystal tower upon which it rests is symbolic of Ghagiel and represents the phallic aspect of the path. The serpents penetrate the sun with their tongues, signifying the sexual nature of this union, showing that we are dealing here with the mysteries of both Dark God and Goddess of the Qliphoth. Finally, the crystal tower is cracked, representing the dangers of the path and imperfection that is yet to be refined and polished by the ordeals of the further Qliphothic realms.

The Sigil of Hemethterith

Start this working with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Hemethterith." Grant suggests in his *Nightside of Eden* that it should be vibrated in the key of "A" sharp, whisperingly, almost inaudibly. As you chant the name, envision the image coming alive, morphing and glowing with the stellar energy of the tunnel, which manifests as an amalgam of blue and silver colors. Visualize the sigil growing in front of you and assuming the form of a portal through which you can enter the Other Side. When you reach this point, close your eyes and let this image build within your inner mind.

The gate to the tunnel leads through the seven-rayed star of the Divine Feminine. The energy here is both masculine and feminine—the primordial goddess uniting worlds and giving birth to various beings and the phallic god impregnating the womb of the universe. The symbol of a hexagram is another recurring motif and represents the merging of the energies of the God and Goddess in this realm, but also pentagrams are common here as symbols of the Divine Feminine herself. Visions are stellar and filled with both feminine and masculine imagery—the cosmic mother and the peacock angel spreading his colorful wings across the night sky. Open yourself to whatever may come to you in this experience, and when you feel ready to end the meditation, close the working for the day.

INVOCATION OF THE GUARDIAN

In this working we will merge our consciousness with that of the guardian and explore the tunnel through its senses. As a basis for the visualization, you should use the image of the guardian provided in this chapter. If you received other visions of this entity in your own work so far, feel free to explore them as well. You can also visualize the guardian as a female being with the features of a cobra and golden skin.

Begin this ritual by raising your energy and assuming the spider form. Then focus again on the sigil of Hemethterith, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

the merging of the masculine and the feminine within this stellar realm. The Black Sun as a symbol typifies the influence of Thagirion, while the crystal tower upon which it rests is symbolic of Ghagiel and represents the phallic aspect of the path. The serpents penetrate the sun with their tongues, signifying the sexual nature of this union, showing that we are dealing here with the mysteries of both Dark God and Goddess of the Qliphoth. Finally, the crystal tower is cracked, representing the dangers of the path and imperfection that is yet to be refined and polished by the ordeals of the further Qliphothic realms.

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Begin this ritual by raising your energy and assuming the spider form. Then focus again on the sigil of Hemethterith, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path between the sun and the stars,
Come to me from the Temple of the Black Sun and the Wastelands of the Hinderer!
Emerge from the dark as a star shining bright in the night sky,
Through the seven-rayed portal and stellar kalas of the Virgin and the Mother,
And guide me between the sacred and the profane!
Teach me the mysteries behind creation of time and space,
And lead me through cosmic bliss to the knowledge of the secrets of the universe!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The entity guarding the tunnel appears in this work in several forms, usually as a stellar being with female features, or as a giant snake. It can also be a half-woman half-serpent. Some practitioners see this entity as a huge cobra appearing at the entrance to the tunnel, golden with red shining eyes. For others she is a bald-headed priestess with pale white skin, blue eyes and blue lips. There is also a crown of stars swirling above her head. She appears dressed in a blue gown and looking slightly alien. You may also have visions of this entity as a female figure with golden snakes coiling around her arms. There are also many other snakes and a lot of Ophidian imagery here—the Black Sun with rays shaped like snakes, a reptilian snake eye in the heart of the Void, a giant fiery serpent coiling around the universe, and so on.

The guardian leads the practitioner through planes and dimensions, always showing two sides of reality—alive and active and dead and withered. Visions of her and the whole realm have a lot to do with dualities, showing that everything has a reverse side and everything casts a shadow. Sometimes the guardian is seen with the head of a snake and there are also many Kundalini sensations and observations about the duality and unity of Ida and Pingala, joined together to form the cosmic snake—cosmic mother devouring and giving birth to the entire universe.

Open yourself to whatever you may see and let the guardian guide you through the mysteries of this stellar realm. For this purpose visualize yourself

as the entity itself and let your consciousness merge with that of the guardian until you can see through its eyes and its senses become your senses. Open yourself to whatever may come to you at this point. When your journey through the tunnel comes to an end, return to your normal consciousness and close the working with a few personal words.

PATHWORKING

This ritual starts in the usual manner. When you assume the spider form and feel ready for the working, focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times. With each repetition feel how the atmosphere in the temple shifts and your consciousness becomes adjusted to the energy of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of thick mist flowing through the image into your ritual space, enveloping around you and blurring the border between the planes. They carry sparkles of silver stellar energy which forms a gateway of seven stars allowing you to enter the realm. When you build this image in your mind, extinguish the candles, close your eyes, and send a message to the guardian to guide you on your journey to the tunnel.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery—you are standing in front of a dark portal. The first thing you see is a huge golden cobra with shining red eyes waiting there for you to greet you and to guide you through the gateway. She fixes her gaze on you and you gaze back at her. Suddenly, she opens her mouth and touches your forehead with her tongue, activating your third eye. This feels quite erotic and pleasant rather than painful or disturbing, and as you gaze into her eyes, you feel a surge of energy flashing from your third eye down your spine and then up again—piercing the crown of the head and merging with the cosmic consciousness.

This feels like being drawn into a vortex of colors, like in a kaleidoscope. In the center of the vortex you can see the Eye of Set/Lucifer and you feel as if you were in the center of the universe. Your consciousness expands in all directions, encompassing the whole universe and a lot more—reaching back to distant past and forgotten generations and into the future and what is yet to

come. The world holds no more secrets before you. This may feel overwhelming at first, but the more you explore the tunnel, the more you will be able to grasp and learn through this experience. When you feel ready to go back to your temple, let the visions come to a natural end and return to your normal consciousness. Open your eyes and close the working.

DREAM WORK

Begin as you did with the previous workings, then proceed to the dream work itself. Focus again on the sigil of the tunnel and as you gaze at it, chant or vibrate the name of the guardian. You can do it eleven times, making each intonation stronger and more powerful, or you can simply chant the name in a repetitive rhythm until you enter the trance state. When you feel that your senses have been adjusted to the frequency and vibrations of the tunnel, lie down and relax your body. Let go of your mundane thoughts and worries and imagine that the whole world around you disappears. At the same time visualize that you are at the threshold of the physical world and the astral plane. Continue this visualization until you no longer know what belongs to the waking reality and what is a part of the dream environment. At the same time imagine that you are surrounded by a thick silver and blue mist which provides the point of entrance to the land of dreams.

When you get to this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Hemethterith is found within the stellar realms existing between the mental and the spiritual, manifesting as a sever-rayed star of the Dark Goddess. It is through her stellar body that we move in between the Temple of the Smiter and the Black Sun of the Qliphoth. Visualize the gate as a seven-rayed star or seven stars forming the portal to the mysteries of the Divine Feminine. Then envision yourself at the gate and enter the landscape of the tunnel. Again, try to make this image as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the journey in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams and all thoughts that may come to you in connection with them, and keep your dream journal for future reference.

FINAL NOTES

The visions of this tunnel are experienced as otherworldly and making the practitioner feel detached from things that we normally find pleasant or motivating in our life. The negative influence of this realm may manifest as a feeling of being disconnected from the world, uninspired by our activities, and longing for something undefined that cannot be attained. These energies may prompt you to put more energy into self-care, especially on the spiritual level, to find new sources of inspiration and to motivate yourself in life by things you have never experienced before. Take as much time as you need to absorb these lessons properly and when you feel ready, proceed to the next tunnel.✦

Uriens

VI

THE Tunnel of Uriens connects Gha'agsheblah and Ghagiel, bridging the mental plane with the spiritual and providing access to the Throne of the Dark God. Starting at the Temple of the Smiter, the path leads through wastelands and desolations of the Qliphoth into the barren earth of the Hinderer. The magic of this tunnel includes the concepts of authority and responsibility on the magical path, self-initiation and self-confidence, self-validation and the path of isolation. The works of this path are those of strength and dominance, both in the mundane and spiritual sense, which is powered up by the masculine current flowing from Ghagiel into the lower spheres of the Dark Tree. We are dealing here with the phallic force that provides energy for both destruction and creation of the universe, the mysteries of willpower and domination over the forces of the Qliphoth, and wisdom through confusion and destruction of laws and structures.

The tarot Atu related to this path is V—The Hierophant, which stands for established values and beliefs, especially spiritual or related to religion or a formal doctrine. The Hierophant represents a teacher or mentor guiding the adept in a structured way and emphasizing the importance of sticking with traditions and core principles. This is the way of learning through established belief systems, with no place for personalization, adaptation, or bending the rules. Contrary to that, on the dark side of the Qabalistic Tree all structures are shattered and the adept is thrown into the nucleus of chaos and confusion. Here we step into the unknown, liberated from the bondage of established

traditions and belief systems and free to create our own by the power of will. Uriens shows us that all wisdom comes from within, that chaos is found in order, and that we have to rely on inner guidance instead of blindly following others. The work with this tunnel liberates us from the belief in a higher power, distant gods, and salvation coming from outside. Linda Falorio writes in *The Shadow Tarot* that the negative influence of this tunnel is connected with the concept of divine salvation, be it the Second Coming of Christ, God in the heavens, or even the UFOs and extraterrestrials descending in their spaceships to save humanity from self-destruction with their advanced knowledge and wisdom. By working with this tunnel we learn to question all these beliefs and reclaim our personal power, but if we fail in the process, we may get stuck in this mindset and become unable to seek our own freedom and self-salvation, thus failing on the path itself.

In Grant's *Nightside of Eden* we find several interesting pieces of information about the tunnel as well. He equates Uriens with Atlas, the Titan of the Greek lore who holds the universe on his shoulders. For this reason, the magical power of this tunnel is physical strength as well as the concept of supporting or bearing things. The attributes of this realm include a throne and altar—symbols appearing to be feminine on the surface, but here referring to the male initiator seated upon the throne of eternity. The deity within this path is Set, acting as the Hierophant—the teacher and initiator, himself being an extension of the feminine current of the Goddess of the Seven Stars, Typhon or Ta-Urt. His throne is in the east, the place of the rising sun, referring to the source of the solar-phallic energy of the Qliphoth. The dominant element here is air, which is connected with spirits such as Samael or Lucifer, Prince of the Air, who sits on the throne in the heart of the Temple of the Hinderer, presiding over all lower realms together with Lilith, whose throne exists within the Womb of the Dark Mother in Satariel.

Among entities inhabiting the tunnel we encounter gorgons and minotaurs—creatures connected with the symbolism of the Hierophant. The minotaur is a mythical beast devouring those who are left in his labyrinth and cannot find a way out. The gorgon is a form of Lilith—she has snakes instead of hair and turns to stone all that meets her gaze. Another bestial totem of this path is a hippopotamus, connected with Ta-Urt and primordial waters from which the universe emerged at the dawn of time.

Visions of this tunnel are confusing at first because they contain a lot of contradictory elements that seemingly do not fall into a coherent whole. We may encounter feminine imagery, such as a seven-headed goddess on a throne, a predatory female with a snake coiled around her, associations with the womb as a place of birth/transformation, etc. On the other hand, there is a lot of masculine, solar-phallic symbolism: bull-headed giants, devilish beings with erected phalluses ejaculating fire, a lonely tower, and many others. There are also visions of Samael or Lucifer and Lilith, both in their serpent/Ophidian aspects. Sometimes they are seen sitting on a throne. Other times they appear merged into one being. There are also visions and sensations of being inside a living entity—alien, primal and amorphous. All these concepts refer both to the masculine current of the Qliphoth flowing from the Throne of the Dark God and to the feminine energy powering up the Dark Tree from the Throne of the Dark Goddess.

The entrance to the tunnel is seen as a pit opening in the earth or a crack in reality in the shape of a vulva, and traveling through it is often described as being devoured by some atavistic beast and slowly moving toward the center of its body. There are visions of a desert with pillars and racks with corpses hanging on them, vultures circling around and feasting on the dead, and swarms of insects appearing like a sandstorm. There are also sensations of flying over the toxic earth and visions of entering a temple in the shape of a skull. You may also have visions of women with snake hair, giant snakes, and the guardian of the tunnel emerging from the snake jaws or from a snake egg. This being is horned and dark, with burning eyes and fiery energy. There are also many sexually explicit visions in this realm and practitioners describe communion with its energies as being filled with an invigorating force which is violent and aggressive, rather than sensual or seductive. Other images experienced through this work include red suns, dark labyrinths, stars and constellations, and altars in forgotten temples.

Arachne is seen in this tunnel in several forms as well. One of them is a huge black skull vomiting thought-forms that assume the shape of spiders running in all directions. Another is a spider with a woman's face. She is seen in desolate places and landscapes, where spiders crawl out of the ground to lead the practitioner toward a temple looking also like a spider. There are visions of a huge black sun over the landscapes, dripping black ooze that is falling on the ground and flowing as hundreds of small black streams. The temple itself is

empty, apart from the goddess herself. She is often seen as sitting on a throne and eating human body parts, not fresh, but rotten. She has a human torso and the body of a big fat spider. This experience is accompanied by a feeling of loneliness and isolation, being abandoned by allies and walking the path alone. Another recurring impression from working with this tunnel is that the whole scenery in which the goddess is seen as alien or pre-human, preceding the civilizations of man. The atmosphere here is ominous, and the whole work evokes the need of developing a lot of inner strength to be able to move through the tunnel—alone, with no entities to protect or assist you on this journey.

MEDITATION WITH THE SIGIL

The Sigil of Uriens

The sigil of the tunnel embraces a lot of masculine imagery. The main part of the image is an inverted trident with seven eyes typifying the seven heads of the Dragon, or the seven Qliphoth below the Abyss. It also stands for the seven stages of the initiatory process in which the consciousness of the traveler is awakened and transformed for the purpose of entering the highest triad on the tree. The upper part of the sigil is in the shape of the phallus of the Dark God, showing that we are also dealing here with initiatory mysteries of Ghagiel. The sun above stands for the solar-phallic nature of the energy permeating the tunnel, and the sun rays shed seven drops of sperm, referring to the sexual character of this current. The sigil should be painted in red and orange colors, representing the fiery nature of the current, possibly on a black background.

Start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Uriens." Grant suggests in his *Nightside of Eden* that this name should be vibrated in the key of "C" sharp. He also says that it should be roared or bellowed. As you chant the word, envision the image coming alive, morphing and glowing with the masculine fiery energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image of the sigil build in your inner mind.

The gate to the tunnel leads through a portal in the shape of a vulva surrounded by writhing tentacles or tendrils. This passage is experienced as a womb and grave, the place of crossing from one condition to the other—life to death and death to life. This is accompanied by visions of sacrifice as well as blood shed through a woman during her monthly bleeding. The recurring motif here is the number seven, manifesting as seven dragon heads, seven eyes, seven stars, or seven snakes. Even the guardian of the tunnel is sometimes seen as seven separate entities. Open yourself to whatever visions and sensations may come to you on this journey, and when you feel ready, return to your temple and close the working for the day.

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INVOCATION OF THE GUARDIAN

In this working, we will assume the form of the guardian and explore the tunnel through the consciousness of its ruling force. As a basis for the visualization, use the illustration included in this chapter. If you received your own visions of this entity, feel free to explore that further as well. You can also visualize the guardian as a fiery horned being, ithyphallic and with serpent features, such as the tongue, reptilian eyes, etc.

Begin in the usual manner—raise your energy and assume the spider form. Then focus again on the sigil of Uriens, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the sacred labyrinth,
Keeper of the mysteries of life and death,
Come forth from the Temple of the Smiter
And lead me to the Throne of Sitra Ahra!
Transform me through the crimson blaze of the rising sun,
Set my world on fire with your flaming gaze,
And let me feast upon the corpse of the universe with those who dwell in the depths!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and his presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel appears as a being resembling snake deities from various mythologies, but with many human features. For instance, he may have the human shape, but the skin of a snake. Sometimes he is seen as an androgynous being with a bull's or serpent's head, emerging from the sea of blood and fire. He usually appears in a fiery setting, although some may see him seated on a throne against the red rising sun. Other times he comes as a black devil with horns on fire, with an erected phallus and flames in his hands. You may also have a vision of him with a human body, but with the curled horns of a ram which are on fire, wearing a black robe or a dark blue one with stars. Some practitioners see him naked and ithyphallic. To others he appears as a snake or cobra. And still others describe the guardian in a female form with reptilian features.

Communion with the guardian is a sexual experience and it is often described as being filled with living fire. He manifests in a dark scenery or in landscapes bathed in the crimson blaze of the rising sun. Some practitioners also see him with a trident, resembling manifestations of Lucifer—powerful and majestic, surrounded by a red aura. His energy is invigorating, healthy and driving the practitioner to action and work, and under the influence of this consciousness you may feel full of energy for your projects and ready to accomplish whatever you want.

Whatever form this communion takes for you, ask the guardian to guide you through the tunnel. Visualize yourself as the being itself and let your consciousness merge with that of the entity until you can see through its eyes and its senses become your senses. Open yourself for this experience and embrace whatever comes to you through this work. When you feel ready to finish your journey, thank the guardian with a few personal words and close the working.

PATHWORKING

Start with the preliminary procedure. Focus for a while on the sigil and chant or vibrate the name of the guardian eleven times. As you do this, envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Adjust your mind to the frequency of the tunnel and feel the energies of the realm flowing through the sigil into the ritual space. Visualize it as clouds of black and purple mist enveloping around you and blurring the border between the planes. They carry the smell of fire and sex, with sparkles of red and orange energy flickering around you. Let your consciousness shift and become attuned to the energies of the tunnel. Then extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery—you are inside of a temple that looks like living flesh. The walls are made of green snake skin and dripping ooze that makes the whole scenery look alive and dynamic. You walk ahead into the depths of the temple, greeted by female entities with

snakes instead of hair and male creatures with the bull's head. Finally, you arrive in a chamber that is full of fire and smoke. The guardian awaits you there. He is black and has the backward-curling horns of a ram. Fire surrounds him and he is also holding flames in his hands. His phallus is erected and as you approach, he ejaculates flaming sperm that makes an inverted pentagram on the floor. You enter the pentagram and feel that the flames enter your body through the soles of your feet, flowing up to the top of your head. The heat is intense and it also feels sexual. You are now filled with living fire, which is an ecstatic experience, empowering and healing you from your physical and emotional wounds. All this makes you feel strong, determined, and energized, capable of achieving all your goals, be it spiritual or mundane.

Open yourself now for the communion with the guardian. Visualize yourself as the being itself and let your consciousness merge with that of the entity until you can see through its eyes and its senses become your senses. If it takes form of a sexual experience, let it happen and let the guardian initiate you into the mysteries of the tunnel. Filled with this energy, embark on a journey deeper into the realm, interacting with its denizens and exploring the powers contained within this path. Open yourself to whatever may happen, and when your journey is over, travel back to your body, close the working and return to your normal consciousness.

DREAM WORK

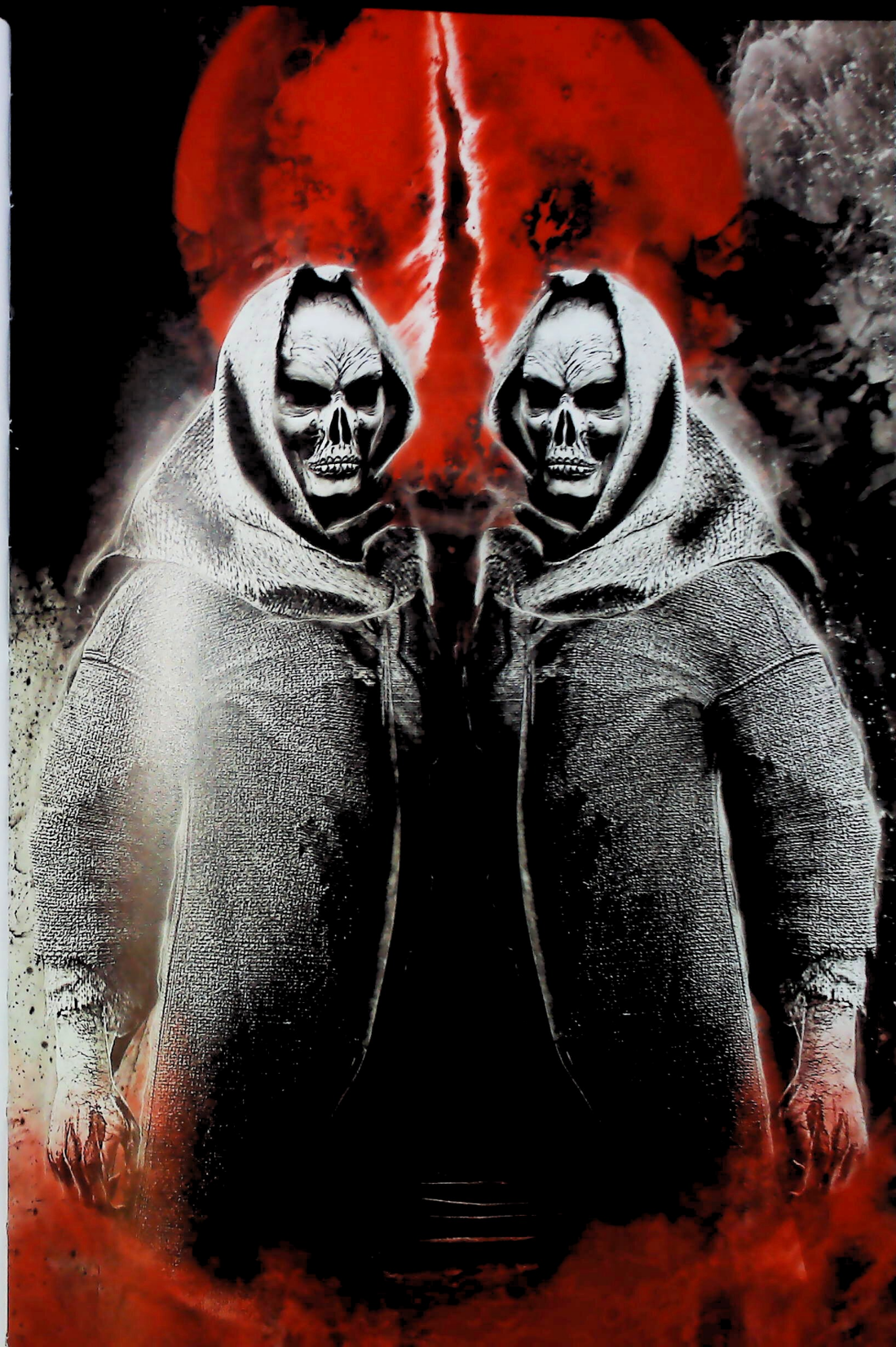
Begin this working with the preliminary procedure and assume the spider form. As usual, it should be performed shortly before sleep. When you feel ready to proceed to the dream magic session, focus again on the sigil and the name of the guardian. Chant or vibrate it until you feel that the gate has been opened and the entrance to the tunnel spreads before you in the form of a dream portal. At this point your senses should already be adjusted to the energies of the realm. When you get to this point, lie down and relax. Slowly focus on your body, relaxing each part of it, from the soles of the feet to the top of the head. At the same time visualize that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between your waking reality and the dream environment.

When this vision becomes realistic and tangible, build the image of the sigil in your mind and use it as a point of ingress into the tunnel. The gate of Uriens looks like the gaping vulva of the Primal Goddess, the mother of all living beings and the source of the manifested universe which is carried upon the shoulders of Atlas/Uriens. Sometimes it also takes the form of a snake pit leading down, into the bowels of the earth, where the traveler is injected with spiritual poison to be able to navigate through the realm. If you have experienced other visions of the gate so far in your work, feel free to use them for your dream travels as well.

Enter the tunnel and keep your attention focused on the wish to continue the experience in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up and meditate on them for a while to see if there is any message for you there to explore further.

FINAL NOTES

The works of this tunnel release a lot of dynamic energy which can manifest in many dramatic ways. The lessons of this realm are about destroying the illusion of an outer protection, be it from the gods or the surrounding environment, and facing the necessity to rely on yourself. This may come in the form of rebellion against your present condition, turning your back on your allies, or simply taking an action to focus on yourself as an individual. In extreme cases, the influence of this tunnel may trigger all these things for you, whether you want it or not, and you will be deprived of your foundations and all support you have been given until now and left alone to pursue your personal path. If anything like this manifests in your life, take as much time as you need to fully absorb these lessons and bring your life back to balance before you proceed to the next part of this work.✦



Zamradiel

VII

THE Tunnel of Zamradiel connects Thagirion with Satariel-the Concealer, bridging the mental plane with the spiritual. The magic of this path includes the mysteries of manifestation and non-being, stepping into the unknown, astral travel and powers of bilocation, and rites to expand awareness and become a channel for the earthing of the Draconian Current. This is also the merging of the male and the female, the sacred marriage of the opposites. Its consummation destroys both the male and the female, resulting in planting the seeds within the subconscious for the growth of a new consciousness, where the masculine principles (thought, consciousness, reason) are dissolved within the feminine (feeling, sensation, unconsciousness). Therefore, the tarot card representing this path is Atu VI—The Lovers, which is the symbol of an alchemical conjunction between the opposite elements.

Here, on the dark side of the Qabalistic Tree, this tarot card is revealed in its negative aspect. While in its positive meaning, the Lovers typify connection, openness, honesty, and a meaningful relationship. Zamradiel, powered up by the influence of the Disputer and the Concealer, confronts us with secrecy, conflict and disharmony, both inner and in our relations with the environment. This may apply to our interactions with the surroundings, especially the close ones, but in the spiritual sense, it refers to inner conflicts, lack of self-esteem, self-denial, rejection of understanding of our inner masculine and feminine—the Animus and the Anima. We can encounter here the empowering energy of the twin serpents OB and OD, typifying the foundations of the Ophidian

Current, but we also meet the god-forms of the Abyss, Choronzon and Shugal, the forces of chaos and dissolution. The serpents OB and OD are the symbols of Eros and Thanatos, death and life conjoined in union, like the Lovers in the Tarot. Their union is the basis for all energy and manifestation within the Ophidian Current. Choronzon and Shugal form the devouring Beast of the Abyss, Choronzon being female and Shugal being male in this Qliphothic conjunction. Grant observes in his *Nightside of Eden* that the forces of Zamradiel are strongly influenced by the energies of the Abyss in their most basic form, typifying the natural fields of force such as gravitation, light, electro-magnetism, etc., and on the microcosmic level they stand for libido in its elementary form. He claims that it is from this tunnel that the dark forces emerge from the abyss of non-being, permeating the power zones of the manifest world with the shadows of their absence.

The powers associated with Zamradiel represent the conjunction of the opposites, but they also stand for the merging of the planes. This merging is experienced as a mixture of light and shadow, the amalgam of dark and bright colors, the union of the conscious and unconscious. For this reason, the symbolic animal of this tunnel is the spectral hyena, a creature that is characterized by duality and at the same time it is neither flesh nor spirit, human nor beast. It stands for the condition between life and death, day and night, and alternative states of consciousness. It also typifies the liminal state that is necessary to enter the tunnel—this can be a trance, a lucid dreaming session, an astral journey, etc. The magic of this path includes astral travels, shape-shifting and dream incubation for the sake of uniting the inner Animus and Anima. This union is forbidden and incestuous, manifesting in disturbing visions and hostility toward the opposite that is to be embraced and re-united because it carries the potential of self-destruction. Linda Falorio observes in her Shadow Tarot that this ordeal is like hanging on the peg in the Great Below, the realm of the Queen of Hell, Ereshkigal, waiting to be devoured by the Eater of the Lost Souls who devours the last remains of human consciousness before entering the Abyss.

Visions experienced here are often confusing, but include a few recurrent motifs. One of them is a snake coiling around the core of the Void. Sometimes it is coiled around the cosmic egg, which acts as the entrance to the tunnel and the place of transformation. There is also a fluid energy emanating from it, sometimes watery, other times fiery. Energies experienced in this tunnel are

those of death, connected with principles of severe judgment, execution, and dealing with rights and wrongs. There are visions of knights and kings, executioners and people of power and authority. There is also a lot of feminine energy, the primal sea of creation, which stands for the life principle in an obscene and sexual way, manifesting as the devouring mother who at the same time copulates with her sons. These visions are accompanied by blood and fire as well as darkness and cold, and all these energies can be experienced while working with this path.

The entrance to the tunnel appears in the shape of female genitals or as a black vortex within the Black Sun of Thagirion. Visions of this realm include landscapes that are somehow split in two, e.g. red on one side and black on the other, with the sun cracked and dripping blood and a dark poisonous substance. There are rivers of blood and temples with feminine imagery. There are also visions of a being shifting into a human and animal form alternately, or having both human and bestial features. Some practitioners encounter here Baphomet with his male and female features, and sometimes he has two heads. Communion with the forces of this realm is often described as erotic and takes form of a sexual act. You may also experience here a transformation into two separate beings, either male and female or bestial and god-like. There is a lot of sexual imagery in this realm, and the lessons of the path are mostly about merging and dividing—showing that both are necessary on the path.

Arachne is seen in this work in her human form. Some practitioners see her with spider features, while for others she appears as a woman in a long red dress, snake hair, and with small spiders crawling all over her. There are visions of her holding two chalices instead of one, of which one is filled with a red potion and the other black. Red and black energy is also a recurring motif in this work. You may have a vision of seeing her in a mirror and merging with her this way. You may see her in two forms, and there are also visions of her standing in between two different worlds. She will come to show you the ideal version of you or the ideal world you would like to live in. You may also have visions of seeing two realms merge—the mundane world we live in and the other side—the realm where we exist after death or before we are born. Duality is a strong motif in these visions, as well as mirrors and the merging of the planes.

MEDITATION WITH THE SIGIL

The Sigil of Zamradiel

The sigil of the tunnel combines the symbolism of the realms connected by the path—the scorching rays of the Sun of the Nightside and the Ophidian imagery of the Concealer. The central part of the sigil is a descending serpent, typifying the path toward the within, the way of introspection and self-exploration. It is also a phallic symbol signifying penetration of the Womb of the Dark Mother. The serpent is winged, showing that we are dealing here with mysteries of both descent and ascension. The eye in the sun refers to the Eye of Lucifer in its higher aspect, represented in the energy body of the Initiate as

the Star Chakra Sunyata. Finally, the scythes stand for the thanaterotic aspect of the tunnel, showing that the forces permeating the path are both sexual and deadly, connected with the mysteries of fate, time and the ultimate rites of passage.

Begin this working with the preliminary procedure. Then sit in a comfortable position, placing the seal of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Zamradiel." Grant suggests in his *Nightside of Eden* that the name of the guardian should be vibrated in the key of "D" and the sound should be accompanied by a hoarse cachinnation. As you chant the word, envision the image coming alive, morphing and glowing with the energy of the tunnel, which is hot and fiery and dark and cold at the same time. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and project the sigil onto the black canvas of your inner mind.

The gate to the tunnel leads through the Womb of the Dark Mother. This is usually described as a stellar and otherworldly experience. There are visions of the moon and the goddesses of the moon and sky, such as Nyx. You may also see birds connected with the lunar symbolism, especially owls and ravens, companions of goddesses that embody the Dark Feminine archetype. There are also visions of the desert and beasts that dwell there, especially jackals and hyenas, referring to the symbolism of the Abyss and its guardians: Shugal and Choronzon. Thoughts of death and dreams of various rites of passage are common here as well. Open yourself to whatever may come to you in this experience, and when you feel ready, proceed to the dreamwork.

INVOCATION OF THE GUARDIAN

In this working, we will invoke the guardian of the tunnel and explore the realm through the consciousness of its ruling force. As a basis for the visualization, you should use the portrait included in this chapter. You can also visualize the guardian as an androgynous being with two heads or two bodies, male and female, merged together.

The ritual begins in the usual manner—raise your energy and assume the spider form. Then focus again on the sigil of Zamradiel, chanting at the same

time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path of thanaterotic mysteries,
I summon you from the sea of nothingness and the crossroads of the universe!
Come to me and lead me from the light of the Black Sun into the darkness of the Concealer!
Transform me into a serpent penetrating the Womb of the Dark Mother,
And let me recognize the duality and unity within my heart!
Guide me on the way between life and death,
And help me find Infinite Love in the core of the Void!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

Zamradiel usually appears as a creature composed of two beings that are somehow merged together or one shifting into the other. Sometimes these two are male and female—conjoined in union, be it sexual act or some kind of merging of their bodies, like lovers or Siamese twins. Other times the guardian is only male, only female, or simply androgynous—embracing the features of both. In each case, however, there is always a presence of two entities or two different kinds of energy involved. Visions of this entity may also include two dragons merged into one, e.g. you may see a rock with dragon faces carved on it and the opening in the shape of the vulva in between them. You may also have a vision of two dragons or a dragon with two heads—one of them is red and its breath and tears nourish the landscape, and the other is black and brings forth destruction. Communion with the guardian in this case is described as riding both dragons, exploring what it is like to be the force of life and death at the same time. Other visions of the guardian include, e.g. a being with two heads or two faces, dressed in a long white robe, speaking about the mysteries of the tunnel, duality and unity.

Open yourself to these visions and let the guardian manifest in front of you and lead you through the mysteries of the tunnel. At the same time visualize

yourself as the being itself and let your consciousness merge with that of the guardian until you can see through its eyes and its senses become your senses. Be prepared to embrace whatever may come to you at this point. When the communion comes to an end, thank the guardian with a few personal words and close the ritual.

PATHWORKING

Start this working with the preliminary procedure and assume the spider form. Then focus on the sigil of Zamradiel and chant or vibrate the name of the guardian eleven times to attune your subconscious mind to the energy of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of thick mist flowing through the image into your ritual space, enveloping around you and blurring the border between the planes. They carry the smell of fire and sex, decay and putrefaction, the womb and the grave. When you feel that the atmosphere in the temple has changed and your mind is ready to receive the vision of the tunnel, extinguish the candles, close your eyes, and send a message to the guardian to guide you on your journey.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery—in front of you there is a huge cosmic egg with a serpent coiling around it. It is coiled three times, devouring its tail and transforming all the time. When you build this image in your mind, visualize yourself inside the egg. It is black and warm, and when you are inside, you can feel your energy rise in waves of heat and electricity. When you feel charged, use this power to break the egg and step outside.

Now you stand on a flat black surface in the heart of the Void. In front of you there is a naked, voluptuous woman with the head of an animal—this can be a pig, snake, dragon, etc. Let this vision unfold spontaneously in your inner mind. She is holding a scythe in her hand, and when she forms in front of you, she splits you in half with the scythe. In a mysterious way you become two beings at the same time, with the ability to shift consciousness from one to the other. One of them is your Animus, your masculine side. Project your consciousness to this body and meditate on how it is to experience this energy in

its raw form, unbound to anything else. Then do the same with the second body—this is your Anima, the feminine side. Open yourself to whatever thoughts, feelings or emotions may come to you with this experience. Finally, let the two bodies merge into one—visualize it as a sexual union, and if you want to, you can empower this experience by entering a sex magic trance. Do it from the perspective of the side you feel more naturally aligned to, and make love to your other side to absorb it into yourself. Let this experience last for as long as you want. If performed properly, you should then feel completely different, as if you were born anew and your old self ceased to exist. When the whole experience comes to an end, travel back to your body, close the working and return to your normal consciousness.

DREAM WORK

As usual, begin with raising your energy and assuming the spider form. When you feel ready to proceed to the dream work, take the sigil of Zamradiel into your hand or place it in front of you. Focus on it for a while, at the same time chanting or vibrating the name of the guardian. Use your favorite technique of intonation for it. When you feel that your senses have been adjusted to the frequency and vibrations of the tunnel, lie down and relax your body. Breathe deeply until you feel light and detached from the mundane world. At the same time visualize that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between them.

At this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Zamradiel is found within the womb of the Dark Mother, inside the cosmic egg, where all life is born and where it eventually returns when the time is due. Visualize yourself at the gate, entering the landscape of the tunnel as you have seen it so far in your work, and make it as tangible and realistic as you can. Then fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up and keep it all in your records and for future reference.

FINAL NOTES

The energies of this tunnel are often described as confusing and involving a lot of imagery and lessons that seem contradictory to one another, making it difficult to move through the path and understand the whole experience. Sensations experienced here are both sexual and disturbing—oscillating around the fear of death and letting go as opposed to the desire to lose oneself in oblivion. There are many insights coming up to the surface, and this especially applies to dreams, so pay attention to your dreaming visions in this work and write them down for further analysis, no matter if they seem significant or not at the first glance. We are dealing here with the mysteries of the Black Sun, which bring illumination of the unknown, and the Concealer, which makes us doubt all that has been revealed on the path so far, so be patient in this work and allow time for the lessons of this path to be absorbed properly. When you feel ready, proceed to the next tunnel. ✦

Characith

VIII

THE tunnel of Characith connects Golachab and Satariel, both realms existing within the Pillar of Severity on the Qabalistic Tree. The magical image of this realm is the chalice as the symbol of the female and the vessel of transformation. The magic of Characith includes the power of casting enchantments and achieving whatever the practitioner wants by bewitching others. Here we also find the mysteries of seduction, personal magnetism and sexual attraction.

In *Nightside of Eden*, Grant observes that both the chalice/cup and the furnace are the magical weapons of the path and should be used in the works of Characith in the literal as well as metaphorical sense. They both typify the merging of heat and moisture/fire and water, characteristic of the mysteries of the Divine Feminine. The literal use of the chalice involves working with it as the symbol of the Dark Goddess on the mundane, physical level. On the other hand, the cup is a metaphor for female sexual organs and the works of Characith also involve sex magic with a female partner, cunnilingus and drinking of the sexual essences of the priestess channeling the forces of the tunnel. During these rites the priestess becomes the chalice herself, the Grail of the Night, filled with the energies of the Dark Goddess that are poured into her like into a vessel and channeling the power of magical ecstasy and immortality. Grant also warns that this communion can be highly addictive and working with this tunnel carries the risk of becoming a vampire unable to raise one's own energy and feeding on the life-force of others, especially that of sexual nature. This

transformation comes with the development of the power of bewitchment and enchanting others in order to lure them through the astral plane and to drain their energy for the sake of sustaining one's own. Deprived of a source of energy, however, the adept is left drained as well, resulting in the failure on the path of the Dark Tree as a whole and inability to move forward.

This ability to move forward versus the risk of being stuck in the pursuit of one's desires is connected with the tarot card representing the path, i.e. Atu VII: The Chariot. In its positive sense, the Chariot stands for willpower, determination and strength as opposed to stagnation and self-entrapment. It is the power to take whatever we want or need to sustain our life and energy, with no regret and no inhibitions. The color associated with it is red—the color of physical vitality, blood and fire—and such is also the energy permeating the tunnel. Here, on the dark side of the Tree of Life, this takes an extreme form and like in the case of other works of the Qliphoth we are faced with harsh trials of will and self-discipline. The adept traveling to the depths of Characith is seduced by its forces, bewitched and tempted by the promise of fulfillment of one's desires and fantasies. This seems attractive and many magicians become trapped here and do not feel the need to progress further on the path. Therefore, the ordeal of this realm is that of self-confidence, discipline and the ability to both let go and to lay down the boundaries. It is the ordeal of movement versus stasis, progress versus regress, facing the challenges versus giving them up for the comfort of illusory fulfillment.

The energy of the tunnel is feminine and manifests with a lot of imagery associated with the Dark Goddess. One of the recurring visions is a huge full moon—pale white or red, dripping blood to nourish the denizens of the realm. Sometimes it seems alive and there are visions in which it changes into a giant snake-head dripping venom into the lake of fire. The concept of fluids/feminine essences is a recurring motif as well, manifesting as a fountain from which the traveler is offered to drink, or a chalice with two snakes entwined around. The chalice is the most often encountered symbol here and it is filled either with blood or sexual fluids of the Dark Goddess, although you may also see it filled with fire. There is also an intense smell of female sexual fluids in the air and sexual visions and sensations are common in this work. The use of these essences—the nourishing and venomous, creative and destructive powers of the Dark Feminine—are the main concept represented by the forces of this realm.

Visions of this realm include a cracked moon with lots of small spiders coming out of the black opening and forming into the shape of the Spider Goddess. In this work, she is seen as a giant entity in the shape of a woman with dark skin, red eyes and a forked tongue. Some practitioners may see her biting her wrist and filling the chalice with her blood, which is warm and tastes like spicy wine. Others experience here a vision in which she demands their blood and drinks it straight from their sacral chakra, filling them with her poison in return for their life force. There are many Kundalini sensations, especially those connected with the inner fire and the feeling of burning. For some travelers, the communion with the goddess is like a transformation into a wraith or a vampiric being that avoids light and hides in the shadows, affecting their senses and literally transforming them into a creature of the night. If this happens, you may become extra sensitive to light and prefer to stay in the dark for the whole duration of your work with the tunnel. Also, the rhythm of the day and night becomes disturbed at that time and throughout the whole set of workings you may be prone to sleeping during the day and stay awake at night. Other possible effects of working with this tunnel are described further in this chapter.

MEDITATION WITH THE SIGIL

The sigil of the tunnel shows a serpent head forming the shape of the moon and dripping venom into the sea of fire. This imagery reflects the symbolism of both realms connected by the tunnel of Characith—the flames of Golachab and the lunar, Ophidian character of the Dark Goddess residing in Satariel. The snake stands for the feminine nature of this current, referring to the lunar mysteries of the Dark Feminine, as well as masculine, typifying the phallus penetrating the kteis. It also represents the intoxicating nature of the energies permeating the tunnel, showing that we are dealing here both with states of ecstasy by intoxication and agony induced by poison. The sigil should be drawn in black and red colors—possibly red on a black background.

Start this working with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Characith." Grant suggests in his *Nightside of Eden* that it should be "vibrated

in the key of 'D' sharp accompanied by the plashings peculiar to magical fountains or waterfalls." As you chant the word, envision the image coming alive, morphing and glowing with the vibrant red energy of the tunnel—dynamic and transforming, pouring into the room like the lava of a volcano and filling it with the fragrance of smoke, blood and sexual fluids. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.

The Sigil of Characith

The gate to the tunnel appears in the form of a kteis-like opening filled with blood and fire. The whole tunnel is loaded with feminine imagery, especially that of female sexuality in its various aspects. It is seen as alive and pulsating, warm and sexual—the living flesh of the Dark Mother, resembling the path that leads to the Scarlet Garden of Lilith, but here taking you even deeper into the Womb of the Dragon. You may see moons, lakes and rivers of blood here, and you may encounter snakes and bat-like creatures on your way, as well as the vampiric entities feeding on the energy of the realm and those who fall prey to their seduction. Open yourself to whatever may come to you through this experience and let the vision flow freely. When you feel ready, return to your temple and close the working for the day.

INVOCATION OF THE GUARDIAN

In this working we will invoke the guardian of the tunnel to explore the path through the consciousness of its ruling force. As a basis for the visualization, you should use the portrait included in this chapter. If you received other visions of this entity in the previous meditations, you can explore them as well. Another option is to visualize the guardian as a woman with snake features or in a vampire form.

The ritual begins as before—raise your energy, assume the spider form and adjust your senses to the frequency of the tunnel. Then focus again on the sigil of Characith, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the Grail of the Night,
Come to me from the Womb of the Dark Mother!
Under the Moon of Blood and the Sun of Darkness,
Arise to meet me at the threshold of agony and ecstasy,
And reveal to me the mysteries of seduction and bewitchment!
Make me drunk on the elixir of the Moon and the Sun,
And let me taste the nectar of the gods from your sacred chalice!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,

Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

Characith usually appears in a female form, as a half-woman half-snake, or a female vampire with wings. Her energy is felt as predatory and vampiric and there are also many other vampiric spirits encountered in this realm. Sometimes she is simply a giant serpent. Other times she may be seen as a woman with snake eyes and snake tongue. You may also have visions of her as a beautiful and seductive woman with fangs and burning red eyes. She has black flowing hair and yellow burning eyes. She is sensual and seductive, and communion with her feels erotic as well, often taking the form of being bitten by her and transformed into a snake. In this form the traveler moves further through the tunnel following the guardian. There is a lot of movement here and the energies are often described as dynamic and transforming. There is also a lot of blood and visions about drinking blood and offering it to the inhabitants of the realm. The recurring motifs in this work are heat and cold, darkness and fire, blood given and taken. Usually, practitioners traveling to the tunnel describe this journey as a fierce and fiery experience, with lots of violent visions and dark, disturbing dreams.

Whatever form this experience takes for you, open yourself for its influence and let Characith guide you through the mysteries of this realm. For this purpose visualize yourself as the guardian and let your consciousness merge with that of the entity until you can see through its eyes and its senses become your senses. Be ready to embrace whatever may come to you at this point. When your journey through the tunnel comes to an end, return to your normal consciousness and close the working with a few personal words.

PATHWORKING

Begin this ritual in the usual manner. When you assume the spider form and feel ready to proceed to the meditation, focus again on the sigil. While you gaze at it, chant or vibrate the name of the guardian eleven times. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize that darkness flows into the room through the image and clouds of red mist fill the ritual space and envelop around you. They carry the smell of fire and smoke, incense and blood—all this mixed with the smell of female sex. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery—you are standing in front of an entrance that looks like a vulva surrounded by flames. As you enter the tunnel, you can feel the strong smell of female sex in the air, mixed with incense, and you feel as if you were treading on soft flesh, warm and full of juices. As you go deeper, the fluids change into a sea of blood. It becomes deeper and deeper with each step, and eventually you emerge on the other side facing a ghastly pale moon hanging low at the horizon. As you stare at it, you become entranced by the dim, slowly pulsating light and the gentle rocking of the waves. Suddenly, the moon changes into a giant snake head, with poison dripping from its tongue. You let it drip upon you and drink this lunar elixir, with each step immersing deeper into the sea. Let this energy transform you and assume a shape that feels the most natural for traveling through the realm—a snake, dragon, or some other nocturnal creature. Open yourself to this experience, and when it is over, travel back to your body, return to your normal consciousness and close the working.

DREAM WORK

This working starts with the preliminary procedure as well. When you are ready to proceed to the actual dream work, focus again on the sigil of the tunnel. As you gaze at it, chant or vibrate the name of the guardian. Again, do it eleven times, making each intonation stronger and more powerful. If you prefer to chant it instead, do it in a low voice, keeping an even, entrancing rhythm. Feel free to empower it by the sound of a bell, drum, or another instrument that will help you keep the steady pace. When you feel that your senses have been adjusted to the frequency and vibrations of the tunnel, lie down and relax

your body. Let go of your mundane thoughts and worries and imagine that the whole world around you disappears. Visualize that you are at the threshold of the physical world and the astral plane and you no longer know what belongs to the waking reality and what is a part of the dream environment. Let these two planes merge in your mind, visualizing that the border between them is covered within a thick red mist flowing through the sigil and enveloping around you.

When you get to this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Characith is found within the Chalice/Grail, the yoni of the Dark Mother, filled with the nectar of magical ecstasy and immortality. Visualize it surrounded by fire but dark inside, concealing its secrets and revealing them only to those who travel into the depths of the tunnel. Then envision yourself at the gate and enter the landscape that spreads before you. The realm itself may appear as a network of tunnels or catacombs, with a lot of fire, darkness and blood. The inhabitants are vampiric beings with dark skin, red eyes, and black wings. The whole tunnel is also filled with a strong erotic energy, taking form of visions of sexual encounters with the being dwelling in the realm. On the other hand, there are stellar visions—stars raining fire, but not in a destructive sense but rather igniting passion and arousing sexual feelings. All these images may come to you during meditation, so keep your mind open. At the same time let yourself fall asleep while keeping your attention focused on the wish to continue the journey in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams in your journal when you wake up.

FINAL NOTES

The energies of this tunnel are often described as sexual and awakening a lot of desires and cravings. While some practitioners experience heightened states of arousal and a lot of energy here, others find this current draining and the whole work leaves them exhausted. You may expect either of these manifestations or both while working with the rituals included in this chapter. After and during the work with the tunnel you may also notice people being attracted to you in many unusual, and sometimes extreme ways, bordering on obsession.

You may feel sexually attractive and draw a lot of attention, whether deliberate or involuntary, or you may experience a lack of sexual drive and feel repelled from any sexual activity. Another danger of this path is becoming addicted to astral experiences, energy drawing, or vivid dreams that usually accompany this work. If this happens, remember about grounding practices and do not proceed to the next tunnel until you feel ready and you have fully absorbed the lessons of the realm. Other manifestations of this tunnel's influence include sensations of being cold and distant to your environment, manipulating other people without giving them what they want. Overall, the lessons of this tunnel are all about giving and taking, which may take many different forms, depending on an individual practitioner. ✦

Temphioth

XI

THE tunnel of Temphioth connects Golachab—the Burning One and Gha'agsheblah—the Smiter, both realms existing within the mental plane, parallel to each other. The works of this path include the magic of lust and desire, rites of creation and sexual mysteries, both for healing and destruction. Here we encounter the concept of theriomorphism and becoming one with primal atavistic instincts of the reptilian brain. This is also the realm dominated by the power of the Divine Feminine in her strong, independent aspect known as the Lady of the Beasts.

The tarot card related to this path is Atu IX—Strength. In Crowley's Thoth Tarot it is called Lust and listed as the eleventh trump in the deck. This idea is used in *Oraculum Leviathan* as well. Both these names refer to a powerful female force permeating the path and acting as the initiatory principle into mysteries of unbridled passion and pure, unrestrained desire. In the Thoth Tarot this Atu presents a woman mounted upon a beast with the body of a lion and seven heads—human and bestial. This shows the influence of lust as a binding force and stands for the sexual act that occurs between the Goddess and the Beast. In *Oraculum Leviathan*, the leonine beast refers to the lion-serpent Samael, while the woman riding it can be seen as Lilith in her strong and sexually dominant mask. Other interpretations equate the Lady of the Beasts with Kadesh, the Canaanite goddess of fertility and sexual ecstasy. Depicted as a naked woman standing upon a lion, with the sun disk on her head, she holds a snake in one hand and a bunch of lotus flowers in the other, typifying the

powers of creation and referring to her role as the initiatrix into the mysteries of sacred sexuality. As she who has tamed the wild beasts, she is also a symbol of fortitude, strength and courage—a mediator between the wild and the civilized. The lion in this paradigm represents the savage, the uncontrollable and the destructive. From a psychological perspective, we might say that the Lady of the Beasts represents a connecting principle between the animal nature and the reason—the ego and the most primal instincts in man. She does not kill the beast, however, but trains it, showing that it is necessary to embrace all aspects of the psyche to fully become a whole. In this sense, she represents the practical application of the vitality of the anima—the lunar, feminine power that is latent in the High Priestess.

In its positive sense, the influence of Strength/Lust manifests as determination, personal power and the will to overcome any obstacles we may encounter on our way. Here, on the dark side of the Qabalistic Tree, we are faced with the opposite—depletion and lack of self-confidence. The tunnel is permeated with a strong feminine energy that is sexual in its essence and awakens a creative impulse and drive to various forms of self-expression, but it can also lead to emotional and intellectual dryness and inability to lose ourselves in the creative moment. We are faced here with the lack of libido, or we become unable to take on an active sexual role in our relationships. This is accompanied by the lack of personal power and physical vitality, leaving us deprived of self-confidence and unmotivated in life. The ordeal of the tunnel may also manifest in the opposite way, though—we may become driven in our passion to the extreme, breaking all boundaries and being careless about the consequences, which in the end may leave us exhausted, burned out and facing the outcome of our frenzy.

Working with this tunnel brings visions of an Ophidian goddess with fiery hair and snakes coiling around her. Sometimes she holds a rainbow or snake in her hands, and other times she has a chalice. There are also visions of a female being accompanied by lions or leonine beasts, and sometimes she herself is seen with the head of a lioness, like the ancient Egyptian goddess Sekhmet. Other visions include the images of the goddess accompanied by a seven-headed dragon, but we may also see her surrounded by cats, especially black cats. There are many sexual associations here and the force of this tunnel manifests as pure, unbridled passion in its dynamic and active aspect—a dance of flaming ecstasy that can destroy and create.

Visions of the tunnel include volcanic and desolate landscapes, temples and caves filled with lava and heat, chambers with obsidian walls, etc. There are also strange beasts, dragons and other fantastic monsters. For some travelers, exploring the realm is like ascending from a fiery pit to the top of a volcano. Others describe here erotic visions and, like in many other tunnels, there is a lot of sexual energy released through this work. Still others become transformed into one of the creatures inhabiting the realm—these are often described as horned beings with snake tails. There are also visions of landscapes with the red and orange sun above it, its rays writhing like snakes, wastelands with a night sky filled with fiery stars, and labyrinths leading up or down.

Arachne appears in this tunnel in her spider form or as a naked woman with spider legs in the center of her web. You may see her with exposed genitals, from which blood drips into the chalice, while from her mouth drips poison and saliva. Communion with her is intensely erotic and releases a lot of sexual energy that can be used for various works of sex magic. Some travelers see her vulva growing and becoming a portal that leads to the tunnel—fleshy and moist, with her sexual fluids filling the corridor. There are also visions of a chamber that looks like the inside of a uterus. Sexual imagery prevails in this whole work and the visions are often described as arousing and disturbing at the same time.

MEDITATION WITH THE SIGIL

The sigil of the tunnel shows the Eye of the Serpent, which is the portal to the path, depicted in the form of a sun with eleven serpentine rays. The eye is supported by the pillar of ascent, represented by three snakes, referring to the concept of the Serpent Force flowing up and down the body of the Draconian Initiate. The two snakes on the sides of the pillar stand for the solar and lunar aspects of Kundalini—Pingala and Ida, while the central snake shows the descent of the force and the earthing of the current. It spits a drop of venom into the seething cauldron filled with the elixir which acts both as poison and the nectar of immortality on the path of the Dark Tree. This elixir poisons our consciousness and transforms our senses, liberating us from the confines of the flesh and mundane perception, opening the inner mind for the gnosis of the

higher planes. The sigil should be painted in fiery colors representing the flaming nature of the tunnel.

The Sigil of Temphioth

Start with the preliminary procedure. Then sit in a comfortable position, placing the seal of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Temphioth." Grant suggests in his *Nightside of Eden* that it should be vibrated in the key of "E" with a roaring, hissing explosive force behind it, which is the root vibration *(bija mantra)* of the female. As you chant the word, envision the image coming alive, morphing and glowing with the fiery energy of the tunnel. Visualize the

sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image of the seal build in your inner mind.

The gate to the tunnel leads through fire and smoke into the burning core of Golachab. You can see it as a flaming sun with eleven rays that writhe like serpents, and sometimes it looks like a huge reptilian eye. There are also many other serpents here—coiling, writhing, and biting their tails like Ouroboros. The traveler is led to the heart of the tunnel by the goddess of lust, dancing in ecstasy and creating and destroying the worlds with her dance. The energy is here lustful and erotic, like a raw, pure force, primal and unbound. It is also dynamic, on the verge of ecstasy and fury, fierce and atavistic, not yet molded into any human understanding of "desire." Open yourself to this energy and let it transform you so you can enter the tunnel and explore it in your astral and dream travels. When you feel ready, return to your temple.

INVOCATION OF THE GUARDIAN

In this working, we will explore the tunnel through the consciousness of its guardian. As a basis for the visualization, you should use the portrait of the entity provided in this chapter. You can also explore visions received during your own meditations or simply visualize the guardian as a woman with flaming hair and glowing eyes, surrounded by serpents and wild beasts.

The ritual begins as before—raise your energy through the chakras, invoke the Spider Current and assume the form suitable for traveling into the tunnel. Then focus again on the sigil of Temphioth, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path of lust and strength,
Arise from the heart of the Burning One and lead me into the flames!
Awaken your heat and passion within me,
And transform me through your Sabbatic Mysteries!
Lay me down on the altar of dreaming ecstasy,
And show me the path of the serpent and the lion!
Lady of the Beasts, let me dance with you in the rapture of life!
I, (your magical name), welcome you with the Blood of the Dragon

And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel usually appears as a woman, naked or dressed in red, with fiery hair and flaming eyes. Sometimes she is surrounded by a fiery energy forming a mosaic of flames radiating like a sun with dancing rays. She is primal and her eyes reflect the colors of the rainbow. Other times she is surrounded by serpents or lions, and she may also appear in the company of primordial beasts that do not resemble any animals on the earth or she may appear seated on the back of a dragon, holding a chalice in her hands. Fire is a recurring motif here, as well as the rainbow, and the guardian is encountered in the setting of landscapes filled with flames and heat or in places of desolation and barren wastelands with the red, dying sun above.

Communion with Temphioth is often described as drinking her blood from the chalice or the blood of the slain dragon. This way the traveler absorbs the heat of the tunnel. Others see her as a pale woman with black hair, though, and her companion is an undead dragon. She speaks about the power to take what you want, with no boundaries or restrictions, and such are also the lessons of this tunnel—empowering yourself by disempowering others, domination and rulership, standing in your power and making others recognize it.

Open yourself to these visions and let the guardian manifest in front of you and lead you through the mysteries of the tunnel. When you are ready to merge your consciousness with that of Temphioth, visualize yourself as the being itself until you can see through its eyes and its senses become your senses. When the communion comes to an end, thank the guardian with a few personal words and close the ritual.

PATHWORKING

Begin this working with the preliminary procedure and assume the spider form. Then focus on the sigil of Temphioth and chant or vibrate the name of

the guardian eleven times. As you do that, feel how your senses become attuned to the energy of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize darkness flowing into the room through the image and clouds of thick smoke arising within the ritual space. They carry the smell of fire and sparkles of fiery energy that flicker around you, shifting your consciousness and attuning it to the energies of the tunnel. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scene. You are standing in a circle of fire in an empty place surrounded by the night sky full of stars. The flames dance and move, and after a while they form into the shape of a woman. She has flaming hair, a sun disk on her head and a thin crescent moon below the disk. A snake is coiled around her naked body.

As she approaches, she opens her mouth and releases a huge serpent made of flames. You open your mouth as well and it enters your body through the throat, setting you on fire and attuning your consciousness to the energies of the tunnel. It feels sexual and ecstatic, and you can empower the vision by entering a sexual trance as well. The woman begins to move and dance in a hypnotizing rhythm and you begin to move with her, in an ecstatic dance of joy and passion. As you dance, the landscape of the tunnel unfolds before your eyes and you are free to explore it and commune with its denizens. Open yourself to this experience, and when it is over, travel back to your body, close the working and return to your normal consciousness.

DREAM WORK

Again, raise your energy and assume the spider form. Then take the sigil of Temphioth into your hand or place it in front of you and focus on it for a while. As you gaze at it, start chanting or vibrating the name of the guardian. When you feel that your senses have been adjusted to the frequency and vibrations of the tunnel, lie down and begin to breathe deeply. Relax your body and let go of all mundane thoughts and emotions. At the same time visualize that you are

at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between them. You can also use your favorite sex magic technique to enter a trance through pleasure or to exhaust your body and induce a liminal state between sleeping and waking.

At this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Temphioth is found within the portal of fire and smoke. You can see it as a huge reptilian eye or as a dying sun with eleven rays writhing like serpents. The entrance to the tunnel can also be seen as a black portal shaped like a vulva, existing within the red dying sun. There are snakes coming out of it, some small and other giant. You can also visualize being devoured by a giant snake and thus enter the realm while you fall asleep. Whatever vision you receive in this meditation, travel through the portal, making the entire experience as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up.

FINAL NOTES

The energies of this tunnel bring a lot of erotic visions, sensations and dreams. This is accompanied by violent situations, especially those concerning personal relationships. The work with this tunnel also releases a lot of creative energies and driving passion, which can be directed toward various forms of self-expression, but it comes with the danger of burn-out and physical exhaustion. Pay attention to all these manifestations, and use grounding practices if needed. As usual, rest for a few days before proceeding to the next tunnel. ✦

Yamatu

X

THE tunnel of Yamatu connects Thagirion—the Disputer with Gha'agsheblah—the Smiter, the heart of the tree with the last outpost on the solar plane before entering the Abyss. The ordeal of this path is the descent into the underworld, which is connected with shamanic travels to worlds above and below and vision quests, especially for the sake of spiritual healing and regeneration for achieving inner wholeness. The magic of this path is chthonic and rooted in the earth, which includes working with power spots and Dragon lines of the earth and understanding of the Outer Dragon in general.

Grant associates this path with striving for immortality in the flesh, a practice that creates potential dangers connected with this path, such as paralysis and "death in life of petrification." The power of this path, in his view, is invisibility and parthogenesis, and the god-form encountered here is Harpocrates—the god of silence and secrecy. In art he is presented as sitting within a lotus flower, with his finger pressed to his lips in the sign of silence. In *The Shadow Tarot* card of Yamatu, he is shown in the center of a circle of stones that stands for the gateway to outer dimensions. The circle of stones in this paradigm is also a symbol of Set as the Guardian of the Threshold. Grant observes that the number of his name is 131, which is also the number of Yamatu and the number associated with such god-forms as Samael or Satan. On the path of Qliphothic self-initiation, the number 131 is connected with Lucifer and the mysteries of Thaumiel.

The tarot card connected with Yamatu is Atu IX—The Hermit. It is symbolic of the Initiate who chooses the path of self-discovery and descent into the unconscious for the sake of higher awareness. It is a symbol of isolation and solitude on the path, seclusion and introspection, turning our attention inward and seeking for answers within. Here, on the dark side of the tree, however, this can take an extreme form and lead to breaking all attachments to the outside world, which is also empowered by the influence from the Temple of the Smiter that requires the ultimate sacrifice of all that we are in our mundane life. The danger of being trapped here is losing all connections to our environment and becoming a hermit in a literal sense, which is equivalent to the failure on the path, as the energies we absorbed have to be earthed and anchored in our interactions with the world in order to succeed in this work. The works of Yamatu are therefore the mysteries of the earth as well, connecting the Inner Dragon with the Outer Dragon and bringing them back to balance. This is the understanding of the earth and the earth's energies that flow through the veins of the Dragon as power lines. This is also the power of the earth's gifts—crystals, gems and minerals. For this reason, it is recommended to do at least some of these workings, especially the personal one, in connection with the outer energies—in a power spot, a place of crossing of the ley lines, or simply a location where the Outer Dragon is strong. Another thing that can empower this work is obtaining a special crystal or set of crystals that you can use in the workings of this tunnel to channel its energies—feel free to experiment with that.

The energies of this tunnel are difficult to grasp at first, but once the gate is opened, they flow into the life of the practitioner in a very intense way. While traveling here you may have visions of the earth and cosmic space—vast, with no limits, walls or boundaries. There is no chaos in them, though, but rather a desire of balance and connection to various manifestations of the Dragon Force that prevails in the tunnel. The whole experience is connected with the earth's energy and there are also visions of various temples built from stone blocks or located underground and ancient rites centered on the mysteries of the earth. We will explore all this imagery in this chapter.

The journey through the tunnel is usually described as descending through a passage in the ground or a spiraling staircase into a realm that is hot and filled with smoke. This passage leads to underground temples and caves, with altars and meditative places, which are empty and abandoned, leaving the

practitioner alone and exposed to one's own thoughts and manifestations of the inner mind. You may also observe the nature around you responding to the call of the tunnel and manifesting in physical phenomena, usually connected with the weather, empowering your personal connection with the Outer Dragon.

In this tunnel, Arachne is usually seen in her Ophidian form. Some travelers see her as a naked woman covered partially by a cloak. To others she appears in a half-human half-snake form, and sometimes she is a dragon. There are also visions of her as a woman with her belly torn apart and snakes coming out of her womb. Communion with her is also described either as being surrounded by spiders or snakes, and in some cases it is experienced as erotic and sexually stimulating. There are visions of being transformed into a snake or spider as well and moving through a network of tunnels and corridors leading under the ground, which feels like returning to the womb of the Dark Mother. Many practitioners describe here visions of old, forgotten and abandoned places, but also observe that it feels like coming back home—denoting a familiar, safe and comfortable environment.

MEDITATION WITH THE SIGIL

The sigil of the tunnel embraces a lot of Draconian symbolism. The central part of the sigil is the Eye of the Dragon, presented here in the form of the vulva of the earth, which is the entrance to the underworld and the beginning of the ultimate transformation. The two dragons are symbolic of the guardians of the gate and refer to two aspects of the Dragon Force as it flows through the subtle body of the Draconian Initiate—Ida and Pingala—clearing the path for illumination, liberation, and transcendence. In this interpretation, the serpent rising from the underworld typifies the Draconian/Ophidian Current itself, pointing toward ascension and self-deification. The whole sigil shows that the mystery of the path is three in one and one in three, as is reflected in 131—the number of the guardian.

Start with the preliminary procedure and assume the spider form. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Yamatu." Grant suggests in his *Nightside of Eden* that the name of the

guardian should be "intoned in the key of 'F' in lower register and with sighing or murmuring undertones." As you chant the word, envision the image coming alive, morphing and glowing with the dark chthonic energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind. Then enter the portal and explore what lies on the other side, traveling into the depths of the tunnel and speaking to its denizens.

The Sigil of Yamatu

The gate to the tunnel leads through places of cult and sacrifice, forgotten temples and shrines dedicated to gods that are no longer part of this world. A recurrent motif in these visions is a circle of stones. Sometimes it is placed underground, other times it exists in the black cosmic space. There are also visions of stones rising from the earth as a manifestation of the Dragon and the concept of the body of the Dragon, in which the whole scenery is alive and the circle of stones surrounds the Dragon's Eye. You may have visions and thoughts of transformation and evolutionary potential of the Dragon Force. Finally, there are also visions of crescent moons in various combinations, forming glyphs and sigils—although there is harmony and balance in all of them, stability, peace and silence. Open yourself to whatever may come to you in this experience, and when you feel ready, close the working for the day.

INVOCATION OF THE GUARDIAN

This working invokes the consciousness of the guardian of the tunnel. As a basis for the visualization, use the image of the guardian provided here. In your further explorations you are also free to focus on any other visions of this entity you have received in your personal work. You can also simply visualize the guardian as a three-headed Draconian being.

The ritual begins as before—prepare the temple, raise your energy through the chakras and assume the spider form. Then focus again on the sigil of Yamatu, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the entrance to the Great Below,
I call you from the bowels of the earth and forgotten temples of the underworld!
Come to me from outside the circles of time,
Arise through the veins within the Dragon's Body,
And teach me how to travel through the axis of the world!
Lead me as I descend from the Temple of the Smiter to the heart of Sitra Ahra,
And make me strong and determined in my quest for power and knowledge!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,

Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel appears in several forms. The most common manifestation is that of a three-headed Dragon or three beings in hooded robes. Some practitioners also experience visions of Set and Baphomet during the work with this tunnel. For others it is a black dragon with three heads that breathes fire which burns the barriers between the planes. There are also veiled and hooded figures, with faces hidden or black, or shadow silhouettes with eyes shining in the dark. Yamatu appears in desolate landscapes—mountains and the wilderness, but sometimes this entity is described as being the landscape itself—the body of the Outer Dragon. The energy of the guardian is heavy, dark and fierce, connected with the currents of the underworld. It is also Draconian and manifesting with a lot of Draconian and Ophidian imagery. Communion with this entity feels like being devoured by the Outer Dragon or descending down his body into the bowels of the earth. This is accompanied by being surrounded by thick hot vapors resembling the breath of the dragon and passing rocks resembling the dragon's teeth. There are also visions of the guardian sitting on a stone throne, while the communion is experienced as being deprived of all thoughts, desires and expectations, immersed into the moment and liberated from all mundane issues and worries.

Whatever form this communion takes for you, ask the guardian to guide you through the tunnel. Visualize yourself as the entity itself and let your consciousness merge with that of Yamatu. Open yourself for this experience and embrace whatever may come to you through this work. When you feel ready to finish your journey, thank the guardian with a few personal words and close the working.

PATHWORKING

As usual, begin this working with the preliminary procedure. Then focus on the sigil while chanting or vibrating the name of the guardian eleven times. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize that darkness flows into the room through the image and clouds of dark smoke fill the ritual space and envelop around you. They carry the smell of the earth and the fumes from the underworld, signifying the opening of the gate to the Other Side. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery—you are in a dark landscape, standing on the black earth within a circle of stones rising from the ground. As you touch the ground, you realize that it is not the soil but the body of the Outer Dragon. The earth beneath your feet is the Dragon's skin, the stones rising from the ground are the Dragon's bones, the moisture in the air carries the salty taste of the Dragon's tears, and the wind is the Dragon's breath. Build this landscape in your mind and make it as realistic as you can.

When you look around, you can also see three hooded figures standing in the circle with you. They are chanting words in a language you cannot identify, but after a while you pick up on the chant and join them. As you all vibrate the words, you can feel the whole landscape around you awakening to life. Suddenly the three hooded figures come together and transform into a three-headed dragon—the guardian of the tunnel. Open yourself to whatever may come now and let the guardian take you on the journey through this dark realm. Embrace the experience, and when it is over, travel back to your body. Close the working and return to your normal consciousness.

DREAM WORK

Begin this working with the same procedure and assume the spider form. Again, it should be performed shortly before sleep. When you feel ready to proceed to the dream work, focus again on the sigil and the name of the guardian. Chant or vibrate it until you feel that the gate has been opened and the sigil morphs into a portal through which you can enter the dreamlands. At the same time feel how your senses become adjusted to the frequency of the tunnel.

When you get to this point, lie down and relax, visualizing that you are at the threshold of the physical world and the astral plane. The room disappears in clouds of dark mist which blurs the border between your waking reality and the dream environment, and you are ready to enter the gate of sleep.

The gate of Yamatu exists at the threshold of the underworld, on the border of the Valley of Shadows and the Temple of the Smiter. You may find it within the circles of stones or places of cult existing at the crossing points of the Dragon Lines. You can visualize them or perform the working in a place like that or simply a desolate spot away from your usual environment. The stones are black and shining, as if they were out of this world, located on a different planet or in an alien world. You may also see a huge black sun above the landscape, sucking all life into itself, leaving no vegetation and no air to breathe. Another recurring vision in this work is the black sun transforming into a black dragon with three heads. If you have experienced other visions of the gate so far in your work, you can use them for your dream travels and astral explorations as well.

Keep your attention focused on the wish to continue the experience in a dream as you enter the tunnel and let yourself fall asleep. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again. Write down your dreams when you wake up and meditate on them if there is anything that you feel might require further attention.

FINAL NOTES

The energies of the tunnel are experienced as heavy and primordial, containing a lot of knowledge about grounding and using the earth as a basis for all kinds of magic. The negative effect of this work may manifest as too much grounding and being unable to shift between the planes, which may affect all kinds of astral workings. Another possible manifestation is paralysis and inability to move on with the work resulting from the imbalance between indulgence in matter and working with the spiritual world. If you experience this kind of imbalance, use cleansing and centering techniques to get yourself back on the path. You may also pay more attention to intuitive insights and dreams appearing during this part of the project. As usual, take a few days of rest before proceeding to the next tunnel. ✦

Kurgasiax

XI

THE tunnel of Kurgasiax connects Gha'agsheblah with A'arab Zaraq, the last outpost within the solar realm and the last Qlipha on the astral plane, acting as a bridge between the Raven of Dispersion and the Smiter. The magic of this realm is centered on the power to accept or change destiny. It is ascension on the ladder of self-deification as well as descent into the underworld which is represented by the seven steps below the Abyss. Here lies the ability to become one with the current, accepting all it may bring, and the mystery of continuity and manipulation of fates.

The tarot card associated with this path is Atu X—The Wheel of Fortune. In its Dayside symbolism, the goddess Fortuna is the Lady of the Forces of Life. Here, in the shadow of the Qabalistic Tree, she is transformed into Lady Death, sending forth her nightmares into the dreams of the sleeping. In myths we encounter her as a goddess with three heads or three faces. She is embodied by the Norns, the Moirai, and other goddesses shown in groups of three, embodying the concept of destiny and ruling over the life of each man from birth to death. In her primordial form, however, she is the Faceless Goddess, the one who existed before time came into being. This is also connected to Arachne and her Web of Fates that is reflected in our genetic code, predestining us to all that happens throughout our life.

The Wheel of Fortune represents the alchemical processes forming a cycle—a pattern of rise and fall, integration and disintegration, manifestation and non-manifestation. By knowing the law of fortune, the Initiate can remain in

the center of the wheel, having control over one's destiny and transforming the cycle into an ascending spiral. This is similar to the concept of the Spider in the center of the Web of Fates. Although the rim of the wheel is always in movement, the central point remains fixed and is immune to changes and transformations. It is the axis of the world by which the Initiate travels to worlds below and realms above, using the descent as a means of disintegration to allow for a higher integration. Therefore, the lessons of Kurgasiax are both about accepting the inevitable cycle of becoming when necessary and stepping out of it for the sake of introspection, regeneration and rest. It confronts us with the belief that we are lucky in life and rewarded for our actions as well as a conviction that we are cursed or predestined to be doomed. If you find yourself overtly identifying with one or the other, it is very likely that there are energies of the tunnel at work. Kurgasiax teaches us that this is all illusion—we do not have to be a part of the karmic cycle, and although here it is only a brief glimpse into this concept, we are confronted with possibilities to burn the karma with the Dragon's Fire and set ourselves in the center of the Wheel of Fates, from where we can truly become masters of our destiny.

Grant observes in *Nightside of Eden* that the magical power associated with this tunnel is ascendancy, which can refer both to the political notion and other forms of domination and supremacy. The magical weapon that belongs to this path is the scepter—the emblem of royalty and sovereignty, which is connected with the mastery of fate that is the essence of this tunnel. It is also significant that the tunnel connects two extremely violent and destructive realms on the Dark Tree—A'arab Zaraq with its shattering forces of annihilation and Gha'agsheblah-the Smiter that destroys the last attachments before entering the Abyss.

Visions of this tunnel are dynamic and include both going down to the center of the earth and soaring up to the stars. This is a journey to the origin of life, the source of time and the beginning of all living beings in the universe. This is accompanied by abstract images taking form of sigils, glyphs, or simply geometrical shapes—squares, triangles, rectangles, and circles—forming into more complex pictures. There are beautiful stellar landscapes and chthonic visions of the earth as well as images of grotesque buildings and alien temples. Associations with the stars, especially Sirius and Algol are common here as well, and in the center of the realm you may encounter the stellar goddess of space dancing the eternal dance of creation and destruction.

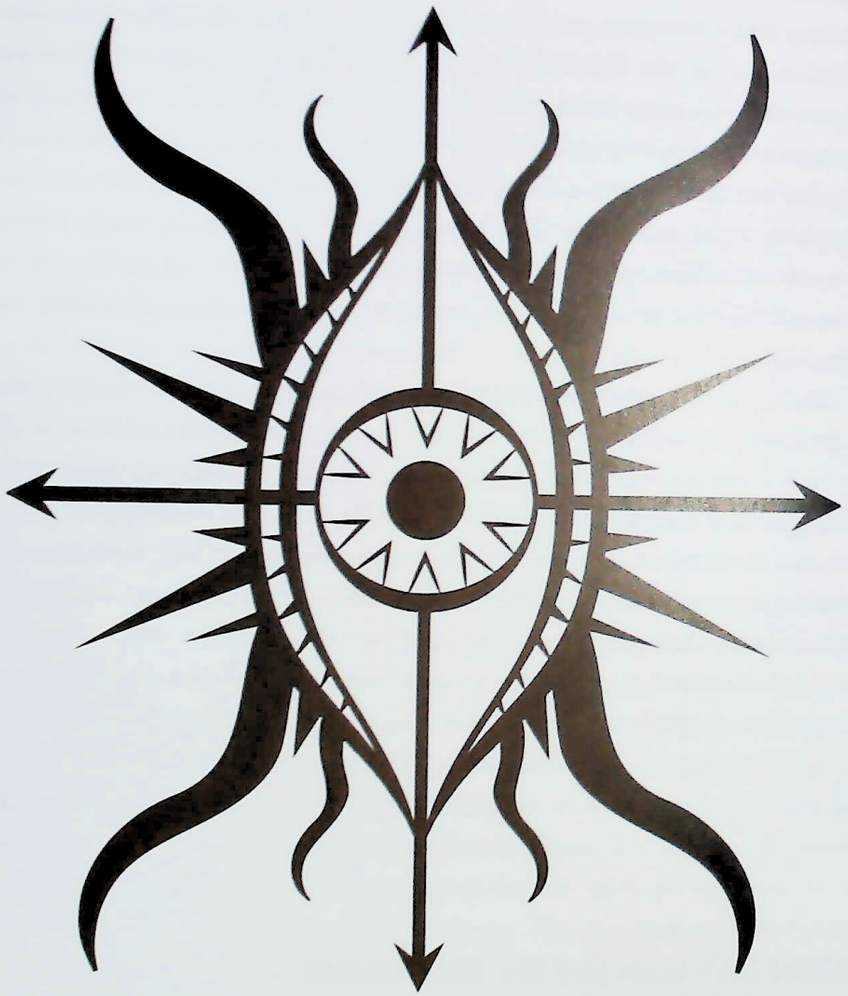
The descent to the realm is often described as moving along the roots of the Tree of Knowledge. There are visions of a cavern or an underground temple with skeletons dressed in women's clothes, and there are images of a pool of black water in the center of the temple. After dripping some blood into the pool the denizens of the realm come to life and become clothed in the flesh, speaking about the past, present and future and saying that none of it exists and all is one. In the Void all concepts and barriers are shattered. Here you may see your reflection in water or a black mirror existing within the realm and watch your body change into all possible forms—young and old, beautiful and ugly, human and demonic. There are also visions of entering the pool and swimming to the other side. The whole work with this tunnel brings a lot of thoughts and observations about destiny, past lives, reincarnation, the concept of time, etc., as well as revelations concerning consciousness, continuity and eternal life.

Arachne is seen in this work as emerging from a pillar of fire or a fiery lake. Apart from her spider form, she also appears as a half-snake half-woman and her body is black and charred, with eyes fiery as embers. Some travelers see her holding a bowl instead of the chalice. Sometimes, instead of giving the potion to drink, she drinks the contents herself, then breathes a toxic cloud of energy toward the practitioner. Visions and sensations received within the tunnel are those of being cleansed to the bones and transformed at the very roots of existence. Some travelers experience a transformation into a snake and travel with the goddess through the axis of the world. Others describe standing in the pillar of the universe and seeing their life spinning before their eyes until all this is no longer a part of them. There is a lot of fiery imagery, and visions are violent and chaotic but cosmic and stellar at the same time.

MEDITATION WITH THE SIGIL

The sigil of the tunnel is built around a pupil with eleven sharp teeth, showing the point of ingress into the realm and the Tree of Qliphoth in general. Its main part is an eye, which is both the Eye of the Dragon and the Vulva of the Goddess of Death, typifying the feminine energies permeating the tunnel. Its shape refers to the sexual character of these energies, which are absorbing and devouring, always gaping and ever-hungry. Around the eye are sharp rays of

the Sun of the Nightside and tendrils, showing that we are dealing here with the merging of two planes. The arrows surrounding the pupil point in four cardinal directions, referring to the centering of the energies and the ordeal of the path, which involves becoming a master of one's destiny.



The Sigil of Kurgasiax

Start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Kurgasiax." Grant suggests in his *Nightside of Eden* that the name of the guardian should be "intoned imperiously in the key of 'A' sharp." As you chant the word, envision the

image coming alive, morphing and glowing with the red and golden energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build within your inner mind.

The gate to the tunnel exists on the border of sleeping and deep states of consciousness that lead to the Abyss and the highest triad on the Dark Tree. Visions here are stellar and mystical. In this realm you can encounter the Fates—three goddesses weaving the web of destinies in the heart of the Void. You can also meet such deities as Hecate or Set—those who open the way and clear the path for a safe passage. There are also visions of various female entities—some bright, wearing white dresses, others dark and predatory. Other visions include descending down the roots of the Tree of Knowledge and exploring the bowels of the earth—the domain of the Goddess of Death. Open yourself to whatever may come to you in this experience, and when you feel ready, close the working for the day.

INVOCATION OF THE GUARDIAN

In this working, we will invoke the guardian of the tunnel and explore the realm through the eyes of its ruling force. As a basis for the visualization, use the image of the guardian provided as a portrait in this chapter. Another option is to visualize it as a human figure with no distinctive features, dressed in a dark blue robe and sitting on a black throne in the middle of the Void.

Begin this ritual as before—raise your energy and assume the spider form to be able to travel into the tunnel. Then focus again on the sigil of Kurgasiax, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path of Life and Death,
Come to me through the Web of Fates!
Arise from the roots of the Tree of Death,
And show me how to turn the Wheel of Fortune to fulfill my destiny!
Teach me about the mysteries of karma
And let me step beyond the stars and the known universe,
So I may become free of all that binds me and explore the Void itself!

I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel is usually seen in several forms, of which three are the most common. The first one is a being encountered in the desert, dressed in a dark blue robe and creating a vortex of energy that serves as the entrance to the realm. Another manifestation is that of a woman dressed in a black robe, leading the practitioner through the corridors of the realm with a torch in her hand, like Hecate. The third manifestation of the guardian is that of a woman in a white robe standing among mists and waters. Some travelers also see the guardian in three forms at the same time, e.g. three skeletal beings, or three women in the underworld looking at black crystal balls and acting as an oracle for the travelers to the realm. There is also a manifestation of the guardian in the form of an elderly woman with silver hair spinning the thread of life, which looks like one of Arachne's masks and resembles a spider spinning the web. Following the thread, the traveler is presented with an opportunity to explore some points in one's life, both in the past and in the present, as well as experience glimpses into the future. However, a frequently encountered manifestation of Kurgasiax is also a robed figure with no face or visible body, as if the robe was worn on a pure stellar essence, with no physical flesh at all. This creates an impression that in order to experience the energies of the tunnel in full you have to invoke the guardian and assume its form while exploring the pathway. There are also visions of a wheel turning into a vortex that acts as a portal to the further realms of the Nightside, and sometimes the guardian of the realm is seen sitting on a throne inside the wheel that rotates anticlockwise—undoing all creation and opening way to the Void.

When you feel ready to merge your consciousness with that of Kurgasiax, visualize yourself as the entity and absorb its energy until you can see through its eyes and its senses become your senses. Ask the guardian to guide you through the tunnel and open yourself for whatever you encounter on this journey. When the visions fade away, return to your normal consciousness and close the ritual with a few personal words.

PATHWORKING

Again, begin with raising your energy through the chakras and assuming the spider form. When this is done, focus for a while on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times to attune yourself to the frequency of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Clouds of red and golden mist emerge from the image, flowing into the ritual space and enveloping around you. They blur the border between the worlds, opening way to dimensions existing within the astral plane, in the shadow of the Black Sun of the Nightside. This energy is stellar and brings the feeling of being in the center of the universe. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scene. You are in the center of the universe, surrounded by stars, planets and galaxies. Around you there is only the deep blue sky full of shining celestial objects—a beautiful stellar landscape. There is also a lot of star fire raining down from the stars and other objects in the sky. This fire creates a path in the middle of the whole landscape that leads to the throne of the guardian in the heart of the realm. As you walk, you can feel that you are transforming as well—you shed your human form and become a stellar entity, free to travel between worlds and dimensions.

In this form you enter the throne of the guardian. He sits there in the middle of emptiness, dressed in a cloak that looks like made of the night-sky. His body is not seen—he has no face, hands, or any human parts at all. What you see is a humanoid figure wrapped in cloth that seems to be empty. Around the throne you can see the symbols of the zodiac on the floor, shining with blue light and swirling anticlockwise. Approach the throne and sit on it, putting on the robe of the guardian and absorbing his powers and qualities. From this point let the consciousness of the guardian guide you. Open yourself to

whatever may come, and when the journey is over, travel back to your body. Close the working and return to your normal consciousness, ending the working for the day.

DREAM WORK

Begin in the usual manner. After you raise your energy and assume the spider form, turn your attention back to the sigil. As you gaze at it, chant or vibrate the name of the guardian. Repeat it eleven times or chant it rhythmically for a while until you enter a trance state. When you feel that your senses have been adjusted to the energies of the tunnel, lie down and relax your body. Focus on breathing, and with each breath envision that your body becomes lighter and lighter, floating in clouds of silver astral mist. Visualize that you are at the threshold of the physical world and the astral plane, ready to travel freely between them. Let go of your thoughts, feelings and emotions, and yield to a liminal state that exists between dreaming consciousness and waking reality.

At this point recall the sigil in your inner mind, visualizing it as a portal leading into the depths of the tunnel. The gate of Kurgasiax manifests as a swirling Wheel of Fates, forming a devouring vortex that consumes everything. It exists on the border of the astral plane and the solar one, connecting both realms that complete the initiations of both planes. You can find it within a vortex of the night sky with zodiac symbols, stars and galaxies moving inside it, destroying one another and creating new ones. There are also visions of a spiral staircase leading down into the bowels of the earth and some travelers see the entrance as the vulva of the Dark Goddess. When the vision of the portal crystalizes in your inner mind, enter the landscape of the tunnel. Make this experience as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up and keep it all for further reference.

FINAL NOTES

The work with this tunnel is often described as abstract and difficult to absorb and process. The first journeys rarely bring any insights and the practitioner is thrown into a swirling vortex of visions, thoughts, images, and sceneries that at first glance are too abstract and too chaotic to grasp and work with. As you move into the depths of the tunnel, however, the lessons of the path begin to come with more clarity and understanding. They are usually accompanied by rites of passage in which we are faced with a necessity to break with old habits and explore what we have never explored before. This may come with many personal insights regarding such concepts as destiny, karma, freedom to pursue our fate, etc. The results of this work may come right way, but it is more likely that they will manifest in the weeks or even months following the workings, so stay open to whatever is triggered in your life through this project. As usual, allow at least a few days for resting before you proceed to the next tunnel. ✦

Lafcursiax

XII

THE tunnel of Lafcursiax connects the Black Sun of Thagirion with Golachab-the Burning One, both realms existing on the solar plane. While Thagirion confronts us with tests of personal power, leading us into becoming one with our Daimon/Holy Guardian Angel, Golachab throws us into the Lake of Fire to forge the new identity that is formed in the heart of the Dark Tree. The concepts connected with Thagirion and its Sephirothic equivalent, Tiphereth, have to do with balance and imbalance, justice and lawlessness, joy and sorrow. In Golachab we are confronted with ordeals of fire and war, passion and hate, chaos and self-destruction. The path connecting these two realms reflects the influence of both, balancing on the border of order and misrule. Its ordeal is that of truth and justice, balance and harmony, bliss and oblivion, and its power is manifestation through annihilation of the law and exploration of creative chaos.

The tarot card connected with this path is Atu VIII—Justice, which stands both for reward and penalty, payment and retribution. In *Oraculum Leviathan*, following Crowley's Thoth Tarot, the name of the card is Adjustment. Its symbolism is connected with order and balance, whether in the mundane sense (referring to law, justice, or equilibrium in general) or in the spiritual world, where it acts as an intermediary between the conscious and unconscious, logic and intuition, reason and emotion. This is connected with the influence of Libra and the symbol of the scales. The magical power of Lafcursiax is therefore the ability to find equilibrium on the path of creative chaos, between the

positive and negative, the manifest and non-manifest. Here, on the dark side of the Qabalistic tree, the balance of the scales is upset and the Initiate's task is to use this imbalance in a creative way, exploring possibilities and bridging the abyss separating being and non-being. This is another harsh test of the Dark Tree, and the entities that accompany us on this journey are ravenous birds with the faces of women snatching away the souls of the living from their mortal clay.

The ability to move between chaos and order belongs to the mysteries of the Spider Goddess. It is through her rites that we learn how to spin the web across empty spaces and navigate through the sea of chaos that lies at the roots of the whole Tree of Qliphoth. The whole tunnel is permeated with the Spider Current and visions of the realm often include the Spider Goddess moving across her web—giant, powerful and fearsome. She spins her web and lays eggs, giving birth to hundreds of spiders. Then she devours all her creations and starts the whole cycle anew.

The spider itself is a primary symbol of the tunnel, reflecting the influence of the Ophidian current permeating the path, and while working with this realm the Initiate has to become a spider as well—learning to spin the web across the abyss of in-betweenness to be able to cross from the Universe A to the Universe B. This is the formula of moving across the labyrinths of the Other Side, from being to non-being, from the known world to the unknown future, from mortality to godhood. The key to this formula is the ability to let go and move on the border of what is known and unknown, safety and danger, chaos and order. Instead of struggling for balance and equilibrium, the forces of Lafcursiax show us an alternative way—in between control and non-control. Like the spider who gives birth to her young and then devours them in a cycle of creation and destruction, we learn to operate through imbalance and creative chaos, balancing between the opposites and choosing none in order to remain free and unattached to the world, knowing that all this exists all the time and can be accessed at any moment if only we learn to walk in between spaces and dimensions. Lessons of this realm are difficult to absorb, but their value often decides about the entire path further into the Dark Tree.

The spider imagery is a recurring motif here as well. Among visions received within this realm many travelers describe walking through a corridor of spider webs, watched by small yellow eyes shining in the dark. The tunnel itself is seen as a temple with strange construction and non-Euclidean angles like in

the Necronomicon Gnosis. There is also a throne on which sits the guardian of the realm, usually appearing as a woman in a long black dress. She is eating human flesh and to commune with her the practitioner has to eat her flesh, which takes the form of consuming her spiders. There are also visions of huge black skulls filled with bright yellow fire, alien landscapes and stellar temples. The whole experience is accompanied by thoughts of sickness, death and departures as well as traveling, secret activities and dark sexual imagery. Many practitioners have dark and gloomy dreams while working with this tunnel, filled with anxiety, disturbing and terrifying, but calming at the same time. In general, the lessons of this tunnel are all about finding balance between fascination and repulsion as well as spiritual and mundane. Manifestations of this work may also involve spiders appearing out of nowhere or invading the living space of the practitioner.

In this work, Arachne is seen as a big black spider feasting on the corpses of the dead. She has a black human skull instead of the head and the spider body and she is surrounded by hundreds of small black spiders that are eating human flesh as well. She appears in old temples dedicated to the Spider Goddess, with symbols of her current on the walls, or in empty space where she is the only being existing there. Communion with her is often described as having lots of small spiders crawling on the body and devouring the flesh, then being cloaked in a new flesh, black like Arachne's and with an alien-looking head with small spider eyes on the forehead. This way the traveler acquires the ability to see with the spider eyes, which is experienced as having a completely different perspective on the surrounding reality and being able to explore events in life that were somehow unresolved in the past and can now be approached from a new angle.

MEDITATION WITH THE SIGIL

The sigil of the tunnel is reminiscent of the seal of Arachne and represents the body of the Spider Goddess. There are eight spider limbs on which the Web of Fates is stretched, showing the role of the Spider Current in navigating the Void. There are many small eyes in the web, signifying tests and initiations on the path. The head is an alien skull, representing the extraterrestrial character of these energies. Finally, the torso of the spider is replaced with the body of a

snake, showing that we are dealing here with the current that is both Arachnean and Ophidian. The sigil should be painted in silver or black.

The Sigil of Lafcursiax

Start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Lafcursiax." Grant suggests in his *Nightside of Eden* that the name should be vibrated in "F" sharp (upper register) —you can follow this suggestion or find your own way to make the intonation vibrant and powerful. As you chant the name, envision the image coming alive, morphing and glowing with the silver energy of the tunnel.

Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the same image of the portal build in your inner mind.

The gate to the tunnel leads through the web of the Spider Goddess. The spider web is a recurring motif here and it appears in various shapes and manifestations. It is silver and stretched across the black Void, or it can be golden-yellow. It is shining, chaotic and irregular, changing and morphing all the time—alive and dynamic, signifying order within the apparent chaos, creation and destruction, birth out of nothing and return to nothingness. Sometimes the entrance to the tunnel is through the mouth of the Spider Goddess. Focus on the sigil and open yourself to whatever may come to you in this experience. When you feel ready to end the meditation, return to your normal consciousness and let the meditation come to a natural end.

INVOCATION OF THE GUARDIAN

This working invokes the consciousness of Lafcursiax. As a basis for the visualization, you should use the image of the guardian provided in this chapter. Perhaps you have also received other visions of this entity in your work so far—if so, feel free to explore them as well. You can also simply visualize the guardian as a woman with spider features, reminiscent of Arachne and her manifestations.

The ritual begins as before—raise your energy and assume the spider form. Then focus again on the sigil of Lafcursiax, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the Web in the Void,
Come to me from the center of the universe!
Let me see the world through the eyes of the Spider,
And show me how to spin the web and navigate through the Other Side!
Come with ravenous vultures and free me from what binds me on the way,
Lead me through chaos to order,
And fill my heart with unbridled joy as I step into the unknown!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,

Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

Lafcursiax is usually seen in a human form—sometimes this is a woman with pale skin, glowing with odd white light, and other times you can see a woman with a Medusa mask on her face. Her energy is alien and different from other entities with similar features, showing that we are dealing with a force from outside the known universe. You can see here the Spider Goddess herself as well, and the guardian of the tunnel can be seen as a spider, too. Female energy is strong in this realm and some travelers describe the guardian as a big fat female spider, while others see her as a woman with spider features. As a spider, she is described lurking in between spaces to devour the dreams and life energy of the living. As a woman, she has a black alien-shaped head and is dressed in a dark blue robe sparkling like stars in the night sky. The whole communion with her is a stellar, alien and extraterrestrial experience as well. The tunnel is also haunted by monstrous birds that look half-human—sometimes they have recognizable human features, other times their energies are felt as feminine, aligned with the current permeating the whole realm.

When you feel ready to merge your consciousness with that of the entity, visualize yourself as the guardian and absorb her energy until you can see through her eyes and her senses become your senses. Ask the guardian to guide you through the tunnel and embrace whatever this journey may bring. When the visions fade away, return to your normal consciousness, thank the guardian, and close the ritual with a few personal words.

PATHWORKING

Again, begin this working by raising your energy through the eleven chakras and assuming the spider form. Then focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times to attune yourself to the energies of the tunnel. As you do this, envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can

enter. Visualize that darkness flows into the room through the image and clouds of silver mist fill the ritual space and envelop around you. They carry a fragrance of fire and smoke mixed with aromatic incense, shifting your consciousness and attuning it to the frequency and vibrations of the realm. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scene. You are standing within a huge spider web with silver threads. The web is not static—it is moving and morphing, changing its shape at each moment. You start moving across the web, but whatever destination you choose, it disappears and other points emerge in the distance. You have to learn how to move in this chaos and unpredictability of the entire landscape—take as much time as you need for it. Possibly, you will not even achieve it in the first working and the journey will have to be repeated—do not get discouraged then and return to the tunnel in another meditative session until you learn how to navigate this realm. When this happens, visualize that the path takes you to the center of the web. You can see there a female figure with the spider body and the mask of Medusa covering her face. As you look closer, you notice that she is playing with huge silver scales, throwing bones, skulls, and other objects, but the scales are broken and are not moving. As you approach, she asks you to place something on the scales as well. Think of what would be an appropriate sacrifice to the Lady of Chaos, and as you give her what she wants, visualize that everything disappears again. The Void devours the whole landscape and from what you have sacrificed arises something new—embrace it and when you feel ready to walk further, call the Lady of Chaos again and ask her to guide you through her realm. Open yourself to this experience, and when it is over, travel back to your body, close the working and return to your normal consciousness.

DREAM WORK

Start this working with the preliminary procedure as well. Then focus again on the sigil. Place it in front of you or hold it in your hand and gaze at it, chanting at the same time the name of the guardian until you enter a trance state. You

can also vibrate the name eleven times, making the intonation stronger each time you repeat it. When you feel that your senses have been adjusted to the energies of the tunnel, lie down and close your eyes. Relax and let go of your mundane thoughts, slowly moving your attention through your body, from the soles of the feet to the top of the head. At the same time visualize that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between them. When you feel detached from the mundane world and ready to enter the Other Side, project your consciousness through the sigil. Visualize that it is growing, morphing and transforming into the portal to the tunnel.

The gate of Lafcursiax exists within the web of the Spider Goddess, bridging the Black Sun of Thagirion with the fiery lake of the Burning One, and sometimes it leads through the mouth or the vulva of the goddess. There are spiders everywhere, and if you follow them, they will take you into the depths of the tunnel. Feel free to envision the gate as you have seen it so far in your work or visualize it as a cave full of spiders, snakes and cobwebs. Make this vision as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams in your journal when you wake up. The lessons of this realm are often hard to grasp from the perspective of the mundane consciousness and what you receive will most likely involve a lot of symbols, metaphors and allegories. Dreams are an excellent tool to explore this path because the dreaming mind is able to absorb these insights in a natural way, although they will still need you to meditate on them to fully understand their meaning.

FINAL NOTES

The energies of this tunnel bring many abstract visions and experiences that are difficult to absorb and understand at first because the very nature of the tunnel is that it has little to do with grounding or physical manifestation of the current. Generally, this work brings a lot of stellar and cosmic visions, connected to the Ophidian and Arachnean currents of the Void, but visions and thoughts of death are here present as well. You may feel confused and

overwhelmed by the chaotic nature of these energies, and if it happens, simply allow some time for them to work their way through your consciousness. Effects of this work, triggered by the project, may not manifest immediately, but they may come after the whole journey through all the tunnels comes to an end. ✦

Malkunofat

XIII

THE tunnel of Malkunofat connects Samael, the Poison of God, with Golachab, the Burning One, serving as a bridge between the astral plane and the solar realm. The works of this path include the magic of the Void, mysteries of time and dissolution, as well as exploration of the collective unconscious. The lessons here are about developing the ability both to dominate and to surrender. This is also the realm of the Black Goddess, manifested here as Kali, and the entrance to the Womb of the Universe through works of sex magic, blood and the elixir of the Dark Feminine.

The tarot card corresponding to Malkunofat is Atu XII—The Hanged Man, which is referred to by Grant in his *Nightside of Eden* as "the Spirit of Mighty Waters." This is connected with the alchemical immersion in primal waters of the Dark Mother, as well as dissolution and purification that is triggered by this process. It is also the self-sacrifice represented by the tarot Atu, which typifies the return to the womb for the sake of self-transformation and spiritual rebirth. Generally, this tunnel is associated with water and believed to be the abode of the Deep Ones, dwellers of ancient cities and temples, forgotten throughout the ages and lying dormant in the abyss of the ocean of time. They guard the gate through which the forces from the Other Side are continuously trying to invade the world of man. The secret formula to open the gate was once known to the female magicians of Atlantis and other inhabitants of primal realms that became lost in time. It is connected with stellar gnosis and the ability to travel in between worlds and dimensions, which is characteristic

of the Necronomicon Gnosis, but this concept also refers to the myth of Tiamat and her demonic children that were cast out of the world of man by Marduk and their powers are believed to be kept behind stellar gates that were created by the god after he defeated Tiamat and her army. The key to the gate to the Other Side in this interpretation is contained within human blood. The magical power associated with this realm is also magic vision, scrying, and the ability to gaze through the veil of illusion and commune with the Other Side and its denizens.

Another symbol of primal waters is Leviathan, who is connected with the tunnel of Malkunofat as well. In Sepher Yetzirah, Leviathan is referred to as "theli," the dragon. It is both male and female, the symbol of the energy of the Dark God and Goddess united through the Current of the Dragon. In our work, it is Lucifer/Samael and Lilith. Grant observes that one of the symbols of this union is the blood of the female, which is connected with initiation, especially in sexual sense—defloration and menstrual blood. This blood is one of the primary attributes of this path. This, again, refers to the myth of Tiamat, whose blood flows through the veins of the earth and whose reptilian heritage is contained within the human DNA. Leviathan/Tiamat is here a symbol of a life-giving force that binds all and enables all creation. Grant claims that to understand this concept we should look at the number 61, which denotes both "Ain" ("Not") and "Ayin" (yoni or Eye of the Void/Eye of the Dragon). 61 is also the number of Kali, the black goddess of creation and destruction, time and stillness, dissolution and transformation. It is the "number of the negative conceiving itself as a positive"—the empty void and the life-giving womb of the Dark Mother.

The lessons of Malkunofat are about yielding to this primordial power in order to find strength and freedom in surrender. The energies of this realm confront us with the fear of losing our ego-consciousness, surrendering control and letting go of our inhibitions. We may experience the loss of the ability to gain access to the unconscious material, especially connected with the collective unconscious. Poor dreaming skills are one of the symptoms that we might be dealing with the negative influence of the energies of the tunnel. Another one is the lack of imagination and creativity. On the other hand, this experience may be taken to the other extreme and we may get stuck in fantasy without being able to ground ourselves. This happens very often with practitioners who get carried away with their visions and imagination and forget that magic has

to be grounded to manifest on the physical plane. All this can be encountered in the realm of Malkunofat.

As for the tunnel itself, visions here are often described with the Necronomicon/Cthulhu Mythos symbolism—there are aquatic creatures resembling the Deep Ones, priestesses with gills and fish-shaped heads, entities looking primal and alien. There is also a feminine energy permeating the tunnel and the creatures encountered here are often described by practitioners as female, even though they hardly ever take human form and rather manifest as giant watery snakes, octopi, crabs, fish-like entities, and other amphibian beings. We will explore this imagery in this chapter, and other manifestations of the tunnel will be left for you to discover on your own.

Arachne is seen in this work as emerging from a green swamp, pool or another body of water. She is green and venomous and her features are that of a snake rather than a spider. The Ophidian aspect of her current seems stronger than Arachnean within this realm. Some travelers see her weaving her web. Others have a vision of her devouring the whole universe and leaving only the Void. There are also visions of falling down into the water and being immersed in perfect tranquility, as well as visions of being torn apart by sea creatures and then transformed into an Ophidian being. This is all accompanied by sensations of emerging from the water and being placed in the center of the universe. Other visions experienced in this realm include tentacles, the sea bottom with sunken ships and skeletons of both humans and animals, ancient cities, and water serpents acting as guides and companions on the journey.

MEDITATION WITH THE SIGIL

The sigil of the tunnel is shaped like an eye or fish, showing that we are dealing here with the element of water and the energies from the depths. It includes the predatory imagery typifying the harsh nature of the path, shown here as sharp teeth within the eye. The central part of the sigil is an inverted pyramid, showing the connection to the ancient times and forgotten temples of Atlantis. The primal nature of the tunnel is also typified by the tentacles coming out of the pyramid and six tridents crowning the top of it. The eye in the center is the Eye in the Void, referring to the ability to gaze through illusions and travel to the Other Side. The whole sigil provides a gateway to the energies of

Malkunofat and should be drawn by using blue and green colors associated with the tunnel.

The Sigil of Malkunofat

Start with the preliminary procedure and assume the spider form. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Malkunofat." Grant suggests in his *Nightside of Eden* that the guardian should be called by "a shrill stridulation of his name in the key of 'G' sharp (upper register)." As you chant the word, envision the image coming alive, morphing and glowing with the blue and green watery energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and project this image onto the black canvas of your inner mind.

The gate to Malkunofat leads through dark waters and underwater temples. There you can find symbols in strange and forgotten alphabets inscribed on altars and walls of the temples that lead to the tunnel. You may also have visions of sacrifices, old and forgotten rituals, transformation into an aquatic creature, etc. The tunnel is usually seen as filled with water. Sometimes it takes the form of a gullet of a fish. Other times it is seen as a passage in an underwater cave. The energies of the tunnel are green or blue, or it is a mixture of sea/watery colors. Open yourself to whatever visions or sensations may come, let the vision flow freely, and when you feel ready, close the working for the day.

INVOCATION OF THE GUARDIAN

This working invokes the consciousness of the guardian of the tunnel. As a basis for the visualization, you should use the image of the guardian provided here. In your further journeys you can also explore other visions of this entity, if you receive them in your personal work, but for the start focus on the sigil and the portrait included in this chapter. You can also simply visualize the guardian as an androgynous being, with the human body above the waist and tentacles instead of the legs. The skin of the entity is blue/green and its head looks alien.

The ritual begins as before—raise your energy and assume the spider form. Then focus again on the sigil of Malkunofat, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path of the depths,
I call you from the bottom of the sea and forgotten temples of Atlantis!
Come to me and reveal to me the secret of the blood of the ocean!
Arise from the abode of the Deep Ones,
And awaken the Serpent of the Deep!
Let me ride Leviathan through storm and raging waves,
And lead me from the lair of the Burning One to the Desert of the Peacock King!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian is usually eager to approach and appears either in a feminine human form or as a watery creature, e.g. a toad with huge teeth or a woman with a long fish-like head and blue-green skin. Sometimes she is seen as a human being with the features of a fish and an alien looking head. She has gills and does not speak, but communicates telepathically, e.g. by thrusting her tentacles into the head or the third eye. Other times she appears as a sea monster—an octopus or snake, or a mixture of both—a female creature with the lower body of a snake and fish scales on her skin—huge and dwelling in underwater

temples. She does not have hair and her head is bold with many small horns protruding from the skull. She holds a trident and her lower part of the body is coiled around it. She is seen in underwater temples, with water snakes and black eels feasting on the bodies of those who drowned. There is a lot of fish imagery in this work—fish gullets, skeletons, altars with fish symbols on them, etc.

Some travelers experience the merging with her as being consumed by a giant fish or sea monster and thus attuned to the energies of the realm. You may also observe that through this communion your astral senses become more acute and your dreams more magical and related to the work. This tunnel has a very strong influence on dreams, and many of them are about water, watery beings, and sea landscapes, as well as water in itself—flooding the world and destroying everything so that the universe may return to its original form: that of the primordial ocean.

Whatever form this communion takes for you, ask the guardian to guide you through the landscape of the tunnel. Visualize yourself as the entity itself and let your consciousness merge with that of Malkunofat. Open yourself for this experience and embrace whatever may come to you through this work. When you feel ready to finish your journey, thank the guardian with a few personal words and return to your normal consciousness, closing the working for the day.

PATHWORKING

As usual, begin this working with the preliminary procedure. Then focus on the sigil while chanting or vibrating the name of the guardian. Do it eleven times in a rising intonation, or focus on chanting the word in a slow, repetitive pace until you enter a trance state. As you gaze into the image, visualize a thick white mist coming out of it and filling the room, blurring the border between the worlds and opening the way to the realm of Malkunofat. This mist carries the salty scent of sea water with it, shifting the atmosphere in the room and attuning your senses to the energies of the path. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you on this journey.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scene. You are at the bottom of the sea, standing in front of a gate that looks like jaws of a giant animal—shark or another sea beast. As you go through the gate, you find yourself in an ancient temple. There is no water here and all looks as if it was carved in green and blue rocks. The whole landscape resembles a construction that was once on earth but sunk in the waters. You can see underwater plants, skeletons of humans and strange primal creatures that no longer live on the earth, etc. There are also parts of sunken ships and treasures buried at the bottom of the sea. While walking through this underwater landscape, start calling the guardian in your mind, with each step being more and more mindful of its presence arising near you.

As you call the guardian, a strange half-octopus emerges from the dark and thrusts its tentacles into your head. You can feel transforming into a sea beast yourself now. Your senses are no longer human and you can move freely through this underwater realm. The corridors and chambers here are dark, but your aura glows with a green light that shines and illuminates the way. Travel into the depths of the tunnel, exploring it further and communicating with its denizens. Open yourself to whatever may come, and when you travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

Begin this working with the same procedure and assume the spider form. When you feel ready to proceed to the dream work, focus again on the sigil and the name of the guardian. Chant or vibrate it until you feel that the gate to the tunnel has been opened and your senses are attuned to the frequency of the realm. At the same time visualize that the sigil morphs into a portal through which you can enter the dreamlands. When you get to this point, lie down and relax, visualizing that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between your waking reality and the dream environment, acting like a bridge from the physical world to the astral plane.

Then visualize yourself at the gate of Malkunofat. It is found within the black womb of Kali and the entrance is usually through the mouth of the giant

serpent—Leviathan—who emerges from the Void to swallow the traveler as you make your way through the dream portal. Some practitioners describe here the sensation of being in the gullet of a fish or snake. Others see the tunnel as starting in an underwater cave, with skeletons of giant sea monsters lying on the ground. The dwellers of this realm are female creatures with snake bodies and tridents in their hands. They will lead you to participate in forgotten rites and ceremonies performed in underwater temples which summon the guardian and open the way further into the Dark Tree. You may also have abstract visions with green and yellow colors while entering the realm, which will later crystalize into a dream environment. If you have experienced other visions of the gate so far in your work, feel free to use them for your dream travels and astral explorations as well.

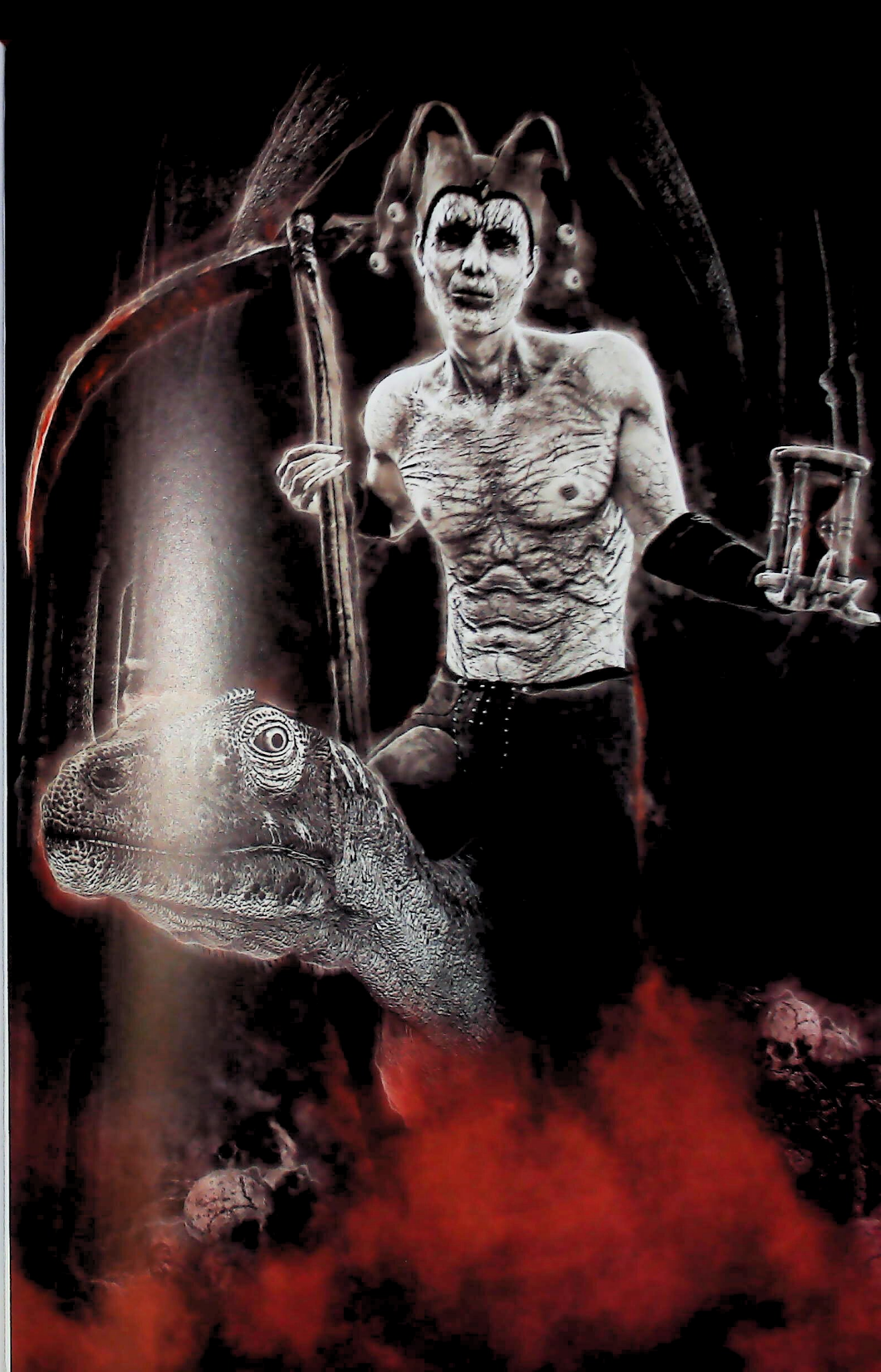
Keep your attention focused on the wish to continue the experience in a dream and let yourself fall asleep. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again. Write down your dreams when you wake up.

FINAL NOTES

The work of this tunnel brings many visions and insights in regard to the practitioner's life and magical path. These insights usually come through dreams or spontaneous revelations. The energies of this realm are often described as drowsy and causing the sensations of sleepiness and tranquility. There are also many emotions coming up to the surface. On the physical plane, you may observe manifestations of the path as a sudden appearance of water in its damaging and destructive aspect—this may involve a physical flooding or some kind of issues having to do with water getting out of control, so pay attention to what happens in your day-to-day life during this work as well.

Generally, the experience of this tunnel is not as harsh as in the case of some of the previous workings, but rather dreamy and mystical. It rarely involves any dramatic situations or ordeals, and its influence on your subconscious mind is subtle and manifests in ways that are not always clear to recognize at first glance. On the other hand, many practitioners describe here feeling "out of this world" while working with the tunnel and inability to ground themselves. If you experience the same, use the grounding practices to

get back in balance. As usual, allow at least a few days of rest before proceeding to the tunnel. ✦



Niantiel

XIV

THE tunnel of Niantiel connects A'arab Zaraq and Thagirion, the last realm on the astral plane and the central Qlipha on the Tree of Night. In the symbolism of the Dayside, this tunnel corresponds to Scorpio and the planetary influence of Mars, which is also powered up by energies of Baal, the god of war, who presides over the initiatory mysteries of A'arab Zaraq. In the tarot symbolism this path is associated with Death, Atu XIII, which represents change and transformation by dissolving things and reintroducing them into the cycle of birth-death-rebirth. The zoomorphic totem and guardian of this path is the mythical, three-headed hound Cerberus, who stands sentinel at the door to the underworld, the chthonic realm of the dead. Other symbols include the wolf (nocturnal beast associated with Hecate, the lady of the underworld), as well as the scorpion and the beetle—both symbolic of the Black Sun and connected with the influence of Thagirion, "the sun within." According to Grant, the god-forms that can be attributed to this path are Typhon, Khephra, Apep, and Sekhet, the solar force of sexual heat, the sun in the south. We can also encounter here the serpent Dangbe, which manifests as spectral snakes haunting the depths of the tunnel.

The works of Niantiel are those of necromancy and zombification, as well as necrophilia as a symbol of the formula associated with the alchemical principle of *Solve*, dissolution, which leads to the ultimate mystery of Non-Being. Hence also the presence of Hecate, the goddess of the dark moon and the lunar current of the Qliphoth, who acts as a psychopomp, leading deceased souls into

the underworld, and, in psychological terms, connects the conscious and unconscious parts of the Self. However, the vision of death encountered in the tunnel is not that of a robed skeleton with a scythe, but that of the Dark Jester, crowned with a cap and bells, dancing the eternal Danse Macabre at the crossroads of the worlds, where witches meet and where the dead can be summoned by the necromancer. He leads the traveler through the mysteries of death and reincarnation, transformation and regeneration, entropy and immortality, revealing that life and death are conjoined together like lovers embracing each other in the passion of sexual act, in the mystical union of Eros and Thanatos.

Energies of Niantiel are easy to access and you may have many extensive and vivid visions while working with this tunnel. These are usually grotesque images of the Reaper and death symbolism. These visions may include insights into the nature of death and dying, the symbolism of the scythe, the crossroads, the importance of transition into a different form of existence, and the relationship between life and death. They may be accompanied by thoughts of death as transformation and liberation, a tool to achieve freedom on the path. You may also experience thoughts of nostalgia and melancholy, observations regarding rites of passage and sacrifices that are made on the path. And finally, you may have visions of death itself, such as being dissolved in pools or lakes of blood, torn apart by ravens, wolves, or other beasts of prey, burned in fire, or you may experience dying in another way—uncomfortable, disturbing and reflecting your subconscious fears.

Here, in the tunnel of Niantiel, we learn how to accept darkness, death and decay as a part of life, and we are shown that transition between the death of the old and the birth of the new is a natural cycle of the universe. Also here, we are confronted with the shadow Self that includes both the fear of death and fascination with the mortal aspects of life—fear of aging, illness and dying, as opposed to longing for oblivion in the death's embrace and suicidal tendencies. While working with this tunnel we may be confronted with such issues as the fear of loss, the sense of failure, feelings of alienation and isolation, or the experience of madness. This may be accompanied by depression, anxiety, confusion, and generally, the feeling of undergoing a dark period in our lives. Eventually, this all comes back to balance when the energies of Niantiel finish their initiatory work through our consciousness and become fully absorbed as an integral part of the Self.

In this realm, Arachne is seen in settings resembling the imagery and symbolism of the tunnel itself. There are visions of a big black spider emerging from a tomb or lots of small spiders occupying dusty crypts and abandoned places. Sometimes the goddess appears as a human figure composed of hundreds of spiders. Other times she is a spider with a skull instead of the head. She also holds a chalice filled with the liquids obtained from dead bodies, and drinking the elixir is described as highly disturbing, although it is experienced as having a strong purifying quality, cleansing the practitioner's energy and sending the wastes back to the earth so they can be refined. This time the Web of Fates is also sometimes seen not as a cosmic concept, but in connection to the earth, linking all graves and burial places across the globe—a concept reminiscent of the Necronomicon Gnosis. Some travelers also encounter the goddess in the core of the earth, devouring other spiders and then throwing up and thus giving them birth again, showing that her essence is a place of transformation, purification and enlightenment.

MEDITATION WITH THE SIGIL

The sigil of the tunnel embraces the death symbolism associated with the realm of Niantiel—the skull and crossed scythes. The skull is white on one side and black on the other, showing that we are dealing here with ambiguous energies and referring to the life force of Eros and the deadly mysteries of Thanatos—transformation through sex and death. The scythes are cracked, typifying purification through putrefaction. The skull is crowned with the jester's hat, referring to the Lord of Death as the Joker, wearing countless masks and showing a different face to whoever sees him—the lord of the crossroads and the master of misrule leading us on the backward path through the midnight sun to the heart of Sitra Ahra.

Start with the preliminary procedure and assume the spider form. Then sit in a comfortable position, placing the seal of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Niantiel." Grant suggests in his Nightside of Eden that it should be "intoned in 'G' (lower register) in a manner suggestive of a bubbling cauldron of molten lava." As you chant the name, envision the image coming alive, morphing and glowing with the purple-black energy of the tunnel. Visualize

the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image of the sigil build in your inner mind.

The Sigil of Niantiel

The gate to the tunnel leads through the gaping vortex resembling the Black Sun—swirling and devouring everything. Visions of the realm include cemeteries—ancient burial places, antique coffins and old tombstones, as well as underground tunnels and caves with bones and dead people and animals. There are also visions of cities and houses with the death imagery, piles of corpses, and funeral processions. And finally, there are swamps and forests; places of decay and putrefaction under the full moon, or a moon that is red or purple and looks like rotting meat; sceneries swarming with scorpions, beetles

and various insects that feed on corpses. This is all contrasted with visions of life and enjoyment—people partying and having sex, dancing and laughing—manifestations of Eros and Thanatos, the two initiatory currents of this realm, powered up by both the forces of A'arab Zaraq and Thagirion—the lust and passion of Venus and the entropy of Belphegor, the lord of the dead.

Open yourself to whatever may come to you in this experience, and when you feel ready, return to your temple and close the working for the day.

INVOCATION OF THE GUARDIAN

Again, in this working we will invoke the consciousness of the tunnel's ruling force. As a basis for the visualization, you should use the portrait included in this chapter. If you received other visions of this entity in the previous meditations, you can explore them as well, but start with the one provided here. Another option is to visualize the guardian as a Grim Reaper or skeletal being, but the jester form is more common in this work.

Begin this ritual as you did before—raise your energy and assume the spider form. Then focus again on the sigil of Niantiel, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the mysteries of Eros and Thanatos,
Arise from the graves of the Other Side
And come to me in the eternal Dance of Death!
Let me wear your skeletal mask and see the world through the eyes of the Reaper!
Lay me down on the altar of sacrifice and annihilate the fear of dying,
So I may rise triumphant like the Lord of War,
Treading upon the corpses of my enemies and those who defy me!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel is usually seen as a skeleton or figure resembling the Grim Reaper. He is grotesque and strange, and you can see him in his jester hat or holding his head under his arm instead of having it attached to the neck. He also appears with a crown on his head, and some travelers encounter him as a king riding on the back of a dragon, with royal insignia and garments at first, then changing into a jester on a lizard. Sometimes he is accompanied by his other pets—strangely deformed dogs, snakes and dragon-like creatures. You may also see him in the company of Cerberus—the three-headed hound of hell. He appears in the setting of castles with ornamented walls, servants and tables full of food and in crypts with ghosts and rotting offerings that were left for the dead. You may also see him in the center of the Void, wearing the robe of the Reaper and with a skeletal face. Sometimes he holds a scythe in his hands, and other times it is an hourglass, showing that everything, including time, is illusory. There are other entities encountered in the tunnel as well, and it is not uncommon to meet here a female entity. She is skeletal and ghastly and sometimes she resembles Hecate or simply is a form of her manifestation.

Whatever form this experience takes for you, open yourself for its influence and let Niantiel guide you through the mysteries of this realm. For this purpose visualize yourself as the guardian and let your consciousness merge with that of the entity until you can see through its eyes and its senses become your senses. Be prepared to embrace whatever may come to you at this point. When your journey comes to an end, return to your normal consciousness and close the working with a few personal words.

PATHWORKING

Begin this ritual in the usual manner. When you assume the spider form and feel ready to proceed to the meditation, focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times, visualizing that the image comes alive and begins to move and grow until you see it spreading before you like a landscape you can enter. Clouds of black and purple smoke emerge from the image, flowing into the ritual space and enveloping around you. They carry a stench of death and putrefaction, attuning your senses to the energies of the guardian and preparing you for the journey into the depths of the tunnel. When you get to this point, extinguish the candles, close your eyes,

and with the image building up in your inner mind, send a message to the guardian to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scene. You are in a labyrinth of dark corridors. The air carries the smell of decay and putrefaction, as if you were in an old abandoned house. There are old household objects around you, all covered with dust and cobwebs, pictures of dead people hanging on the walls that seem to be observing your every move, old ornamented sconces casting dim purple light—the whole atmosphere is ominous and menacing. You are there alone, but you sense a presence nearby, although you cannot see anyone. All you can hear is muttered whispering and laughter that seem to come from behind the walls.

Finally, the corridor ends and you enter a big, round-shaped room. There are purple curtains hanging around, covering the walls, and in the center there is a black coffin placed on a catafalque, surrounded by candelabras with burning candles. It all looks fake, artificial, as if it was a staged scenery in a theatre or circus. As you approach, you notice that the person lying in the coffin is wrapped in a shroud and has a mask of a jester on the face. You lift the mask and you realize that the face it covers is yours. Your eyes are closed, your skin is ghastly pale, and your lips are black and rotten.

Suddenly, the corpse in the coffin moves, grabs you with its hands and pulls you into the coffin to take its place. You are now wrapped in the shroud yourself and your face is covered with the mask of the jester—the guardian of the tunnel. At the same moment your mind is flooded with thoughts of death and all that you associate with it—be it fear, anxiety, or fascination. You rise from the coffin, and at the same time the curtains fall from the walls and you see lots of mirrors around you. These mirrors show the reflection of all your thoughts, fears, nightmares, obsessions, and desires. In each of them you can see a different reflection of yourself—beautiful and ugly, healthy and sick, powerful and grotesque—all of these images are there and all speak to you and laugh at you, as if they were separate beings in their own right. You need to confront and absorb each one—this is the ordeal of the tunnel. It might take a while, so let this meditation flow in a natural way and do not try to speed up anything. When the experience is over, you should feel that all that you have faced, all your fears, weaknesses and desires do not matter anymore, as you are now free and unbound, ready to move forward on your path. This should be a liberating

and empowering feeling. Open yourself to this experience, and when it is over, travel back to your body, close the working and return to your normal consciousness.

DREAM WORK

This working starts with the preliminary procedure as well. After you raise your energy and assume the spider form, focus again on the sigil of the tunnel. As you gaze at it, chant or vibrate the name of the guardian. Again, do it eleven times, with each intonation stronger and more powerful, or chant it in a slow repetitive rhythm until you enter a trance state. When you feel that your senses have been adjusted to the frequency and vibrations of the tunnel, lie down and relax your body. Imagine that the whole world around you disappears in clouds of thick dark mist that blurs the border between the physical plane and the astral realm. Let go of your mundane thoughts and visualize that you are at the threshold of the waking reality and the dream environment, ready to enter the gates of sleep.

When you get to this point, build the image of the sigil in your mind once again and visualize the entrance to the tunnel. The gate of Niantiel is found on the verge of the sea of A'arab Zaraq and the Black Sun of Thagirion. You may see it as a huge, swirling vortex, shooting out black and purple tentacles and absorbing everything into its black core. It is also seen as a black vortex or door in an old temple or crypt. For some travelers this takes the form of a temple made of human skulls and bones. Others describe here an underground chamber with the dead, skeletons, ghosts, and other denizens that are trying to rip them apart as they travel through the gate. The passage through this realm is experienced in many ways as well. For some it is descending toward the underground temples. For others it is ascending from the underworld to the world of the living, with each level feeling more alive and purified from the fear of death. There are dusty chambers, catacombs and rooms filled with lava—like in the depictions of hell. Other visions include images of sacrifices and necrophilia, sex and funerals. There are also dreams and visions of dying and being dead. Whatever visions may come to you at this point, keep your focus on them while falling asleep. If you wake up at night, relax and bring them back to your

mind, trying to enter the dream scene again to continue your journey. Write down your dreams in your journal when you wake up.

FINAL NOTES

The energies of this tunnel bring forth a lot of extreme emotions, with the emphasis on depression, anxiety and fear of change. You may feel down, and it may seem that your whole world is either falling apart or everything has lost its sense. Experiences with this realm are generally described as unpleasant and disturbing in a lot of ways, evoking the most repelling thoughts and emotions from the subconscious—which is enlightening but also hard to embrace. This work manifests through dreams as well, showing scenes and events from the practitioner's past having to do with death, or showing possible future scenarios of dying or losing the people around you. Observe these emotions and work on putting them back in balance by grounding practices until you feel that the lessons of this realm have been properly absorbed. Take a few days of rest, and when you feel ready, proceed to the next tunnel.✦

Saksaksalim

XV

THE tunnel of Saksaksalim connects Gamaliel on the astral plane with Thagirion, the realm of the Black Sun existing on the solar plane. It is the path between the moon and the sun, and as such it connects and unites the opposites underlying the structure of the whole universe: male and female, positive and negative, creation and destruction, matter and anti-matter, existence and non-being. The works of this tunnel unite these opposites through reversal and transformation. This transformation is inner rather than outer and involves annihilation of individuality and becoming one with the instinctual side of the Self. This occurs through the destruction of polarities and shifting the roles—gender, personality, beliefs, and all that defines us—from one to another until we are able to experience the universe no longer through the prism of artificial identity, but as a whole.

The tarot card corresponding to this realm is Atu XIV—Temperance (in the *Thoth Tarot* and *Oraculum Leviathan* it is called "Art"), which stands for balance and harmony in motion, the ability to destroy and create, and represents the alchemical principle of Solve et Coagula—to solve and combine. Grant writes in his *Nightside of Eden* that the magical power of this tunnel is transmutation and the vision of the "Universal Peacock." This is connected with the Sagittarian influence permeating the realm. The peacock is a symbol of both Lucifer and Shaitan/Melek Taus, fire initiating the process of alchemical transmutation, and from the microcosmic perspective—initiation and inner transformation. This influence manifests here in the form of a feminine

current which is typified by such mythological figures as e.g. Aidowedo, the rainbow goddess of African lore, while Crowley describes the female character typifying the path as a mighty angel pouring vials of woe upon flames and setting water on fire. Her symbol is Shin, the triple fire-tongue, which has a connection both to the feminine and masculine currents of Sitra Ahra and is symbolic of Lucifer as the lord of the path of flames.

The energies of this path transform the Initiate's ability to see the world from many different perspectives by reversing particular aspects of personality and identifying with their opposites. Linda Falorio observes in her *Shadow Tarot* that this ability is especially connected with the sense of gender—fascination or even over-identification with it—as well as the lack of understanding of the opposite sex. In this sense, the goddess of the path assumes the form of the Divine Androgyne—bisexual and transcending the limitations of polarized existence, and through the works of the tunnel the Initiate is transformed in the same way as well.

Not less important is the tunnel's ability to manifest non-manifestation, which is connected with the transition from illusory nature of the astral plane to the higher consciousness residing in the heart of the Qabalistic Tree—Tiphereth/Thagirion. For this reason another female symbol of the path is Nephthys, the Lady of the Temple, whose power is the ability to transform raw nature into the image of fulfillment. This is the power to hold the universe in perfect balance through creation and harmony as well as tearing it apart to its basic components so that it may be restructured and enriched with new perspectives. In the initiatory process, this is equivalent with leaving a fixed position to experience its opposite, splitting up to combine on a new basis, and transforming the Void into Matter.

The traveler exploring the path of Saksaksalim is confronted here with manifestations of both Gamaliel and Thagirion. It combines the feminine nature of the scarlet moon of the Obscene One with the masculine energy of Belphegor, the Lord of the Dead. The landscape of this realm is a gloomy place, dark, dusty, and foggy. It resembles cremation grounds or burial place, absent of life or any living beings, abandoned and dead, occupied only by empty human shells—the threshold of the Valley of Shadows existing within the Black Sun of Thagirion. There are withered forests and gardens with black flowers dripping nectar that have the power to alter consciousness, inhabited by beasts and mutated animals. The denizens of this realm are the

Nachashiron, Snakey Ones, which appear as snakes with human faces, shifting their form from male to female, typifying the transforming nature of the path. Other symbols encountered in the tunnel are tridents, eye-shapes, pyramids, ancient hieroglyphic writings, and a barque or boat looking like the Egyptian barque in which the Sun God travels to the underworld.

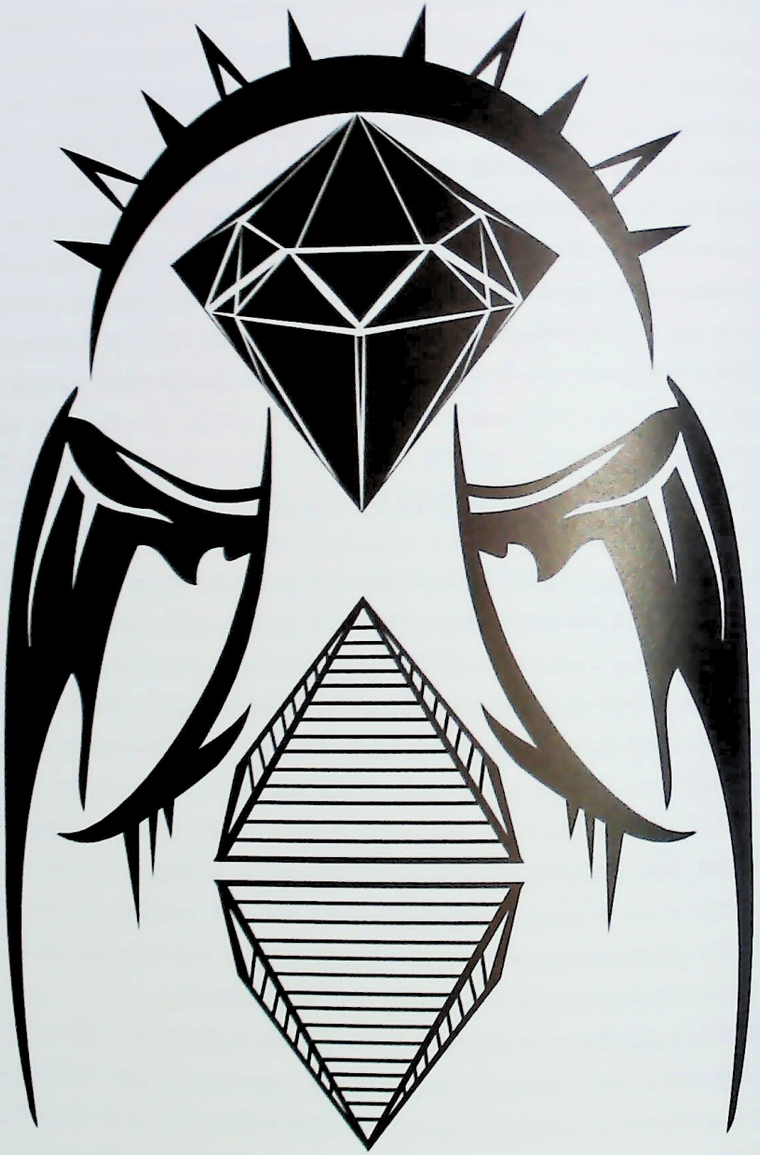
In this realm, Arachne is most often encountered as a spider-woman with dark skin and flaming hair. The fire surrounding her is green and toxic in its essence, and so is the potion in her chalice. Some travelers describe her as a woman made of a million of small spiders—giant and fearsome. In this manifestation, she reveals visions of her current as an endless wave of venom flooding the whole world and cleansing it. Other visions are calm and include a lot of darkness—being in a womb rather than in the center of chaos. Some practitioners describe this encounter as an empowering experience, while for others it is calming and grounding. In both cases, however, it is intense and provides a powerful prelude to the journey into the depths of the tunnel.

MEDITATION WITH THE SIGIL

The sigil of the tunnel shows a lunar crescent merged with the rays of the Black Sun, signifying the union between the scarlet garden of Gamaliel and the dark sun of Thagirion. The center of the sigil is the diamond, which is symbolic of the concept of self-deification on the path of the Nightside. It stands on two pillars with dragon wings, representing ascension on the Draconian path. The two pyramids in the sigil are symbolic of the past, ancient knowledge, security, and stability. The upright pyramid typifies these values in their positive, Dayside aspect. The inverted pyramid shows that we are dealing here with the path of reversal—that of identity, heritage, safety, and the established order of the universe in general—introducing the notion of chaos and unpredictability that accompany the Initiate on the journey into the Nightside.

Again, begin this working with the preliminary procedure. When you assume the spider form and prepare yourself for opening the gate to the tunnel, sit in a comfortable position, placing the sigil of Saksaksalim in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Saksaksalim." Grant suggests in his *Nightside of Eden* that the name should be vibrated in a high pitched electric crackling sound in the key of "G"

sharp. As you chant the word, envision the image coming alive, morphing and glowing with the fiery energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and project the sigil into your inner mind.



The Sigil of Saksaksalim

The gate to Saksaksalim leads through a diamond shaped portal made of fire and lightning. Step into it and let it charge you with this fiery energy as you enter the path. At first, you can experience the tunnel as a kaleidoscope of colors and movement, creating and bringing forth many different forms of manifestation. You can also have visions of black crescent moons and pyramids, like in the sigil. Crystals in various shapes and colors, usually black, are also common motifs in this work. Sometimes you may transform into a winged creature from Lilith's astral garden and in this form explore the tunnel. Open yourself to whatever this experience may bring, and when you feel ready, close the working.

INVOCATION OF THE GUARDIAN

This working invokes the consciousness of Saksaksalim. As a basis for the visualization, use the image of the guardian provided in this chapter. You can also simply visualize this entity as a female figure with both angelic or demonic features, holding a fiery sword or a chalice of blood. She is silent and communicates mentally and through images and allegories. If you received other visions of the guardian so far in your work, feel free to explore them as well.

The ritual begins as before—raise your energy and assume the spider form to prepare yourself for the invocation. Then focus again on the sigil of Saksaksalim, chanting at the same time the following words. You can do it only once or repeat them like a mantra:

Guardian of the path between Darkness and Light,
Come to me from the black and red temples of Sitra Ahra,
Emerge from the Valley of Shadows in the heart of the universe,
And lead me to the scarlet garden of the Obscene One!
I call you as my guide and companion on the path through fire and void!
Awaken my senses and transform me through the alchemy of the Nightside,
And teach me how to overcome duality and become a whole!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

Saksaksalim appears in many forms and is usually seen as a shape-shifter. One of the most frequently encountered shapes is that of a young woman dressed in a white and silky dress, pale and ghastly. She appears among dust and ashes, without speaking any words. Sometimes she has a silver dress and hair—both covered in ashes. Other times she is seen floating in the air like a phantom. She has sharp teeth and black eyes, and she is also seen with bat wings, dark skin and shining hair. Some travelers also see her transforming into a dragon, and sometimes she appears as a woman with the legs of a dragon. The dragon is spectral and grey, as if made of smoke, breathing fire and setting the whole scenery on flames. There are also visions of the guardian as an androgynous being or in a human shape with the face hidden behind a mask. Most often, however, there is a female presence within this realm. Sometimes it is tangible and manifesting in a flash of colors. Other times the presence is simply intuitively felt in the room, with no concrete manifestations. Some practitioners also see the guardian as an angelic being, with a robe stained in blood and a chalice of blood in her hands. Focus on the shape that seems the most vivid and natural to you and let her guide you through her realm.

When you feel ready to merge your consciousness with that of the guardian, visualize yourself as the entity itself and absorb its energy until you can see through its eyes and its senses become your senses. Ask the guardian to guide you through the tunnel and be prepared to embrace whatever this journey may bring. When the visions fade away, return to your normal consciousness, thank the guardian, and close the ritual with a few personal words.

PATHWORKING

Begin this working in the usual manner. Then focus again on the sigil, gazing at it while chanting or vibrating the name of the guardian eleven times. As you chant, envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Clouds of black mist emerge from the image, flowing into the ritual space and enveloping around you. They carry the smell of decay and putrefaction mixed with the metallic fragrance of blood. Sparkles of fiery energy flow into the room with the black mist, charging the atmosphere in the temple and adjusting your consciousness to the frequency of the tunnel. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you through the journey.

Visualize that for a moment everything fades away and the whole world disappears. Then your inner eyes open and you can see the darkness around you crystallizing into a scene. You are in a dark, dusty and foggy landscape that looks like an old burial ground or cremation place. There are ashes of those that were burned there and remains of what was not consumed by fire. The fire itself is no longer burning, though, and the whole scene is gloomy and lifeless. There are no living beings present and you are completely alone. In front of you there is an arch made of bones and skulls and filled with thick grey fog. As you come closer, you can see a female figure taking form from the mist. She is young, with long lair and silky dress that seems to be made from the fog itself. Her face is pale, she is motionless and looks like a statue rather than a living being. She stands with her hands raised and forming the shape of a diamond above her head.

As you approach, you raise your hands and assume the same posture. At this time she moves and your eyes meet. She disappears and you enter the other side of the arch. At the same moment the scenery around you comes alive. The funeral pyres begin to burn once more and the whole landscape is filled with smoke and the stench of burning flesh. As you walk through this realm, you feel the fire transforming you as well—it burns all that you are, leaving place for what you are not. Submit yourself to this feeling and let yourself be transformed—not into what you want to be, but what you do not. Choose a specific concept to meditate on or simply let the vision flow freely. Explore what it is like to be your opposite and let this feeling stay with you for a while—possibly after you finish the working. For a day or more identify with your opposite and live as if you were someone or something else. When you choose to go back to your normal consciousness, close the working and proceed to other explorations of the tunnel.

DREAM WORK

Start this working with the preliminary procedure as well. Then focus again on the sigil. Place it in front of you or hold it in your hand and gaze at it, chanting at the same time the name of the guardian. You can also vibrate it eleven times, visualizing that with each intonation you become more and more attuned to the frequency of the tunnel. When you feel ready to enter the gate of sleep, lie down and close your eyes. Relax and let go of your mundane thoughts, slowly drifting into the liminal, half-lucid trance allowing for projecting your consciousness through the astral doorway. At the same time visualize that you are surrounded by dark mist which blurs the border between the physical plane and the astral realm. Then recall the shape of the sigil within your inner mind and visualize that it is growing, morphing and transforming into the portal through which you can enter the tunnel.

The gate of Saksaksalim exists on the astral plane, connecting the Obscene One with the Black Sun of Thagirion. It is marked by lunar crescent merged with the 11 rays of the Qliphothic Black Sun, surrounded by fire and represented by the triple tongue-flame. The landscapes of the tunnel are grey and bleak. The threshold is often seen as an underground place, a temple or corridor. Sometimes there is a pool of black water with fire burning around it which serves as a portal to the realm when it is activated with blood. The realm itself is most often described as an underworld universe. Sometimes it is empty, and other times there are creatures with demonic features that are gathering soil and mixing it with the blood of Lilith to make statues and reliefs that are later brought to life. There are also visions of pyramids and diamonds—some of them perfect, others cracked, showing that appearances are deceptive and we have to use the fire of the Dragon to burn illusions and see through the surface. Build this image in your mind and make it as tangible and realistic as you can. Then try falling asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up.

FINAL NOTES

This tunnel is often described as difficult to grasp and work with in its initial phase. The visions are abstract and the whole work is draining, both mentally and emotionally, leaving the practitioner deprived of energy. On the other hand, you may have extremely intense experience at first, which later turns into a burnout. If this happens, take a longer break to let the energies be absorbed, especially that the workings involve staying in an altered state of consciousness also outside the ritual space. The lessons of this path are about dualities and how to look beyond them by identifying with both or neither at the same time. Dreams following the workings are about underground realms with strange creatures and a lot of erotic imagery characteristic of the ambiguity of the tunnel, which is often described as inspiring, but draining as well. When you finish this work, make sure you are well rested and ready to proceed with the next tunnel before you actually undertake the new journey. ✦

A'ano'nin

XVI

THE tunnel of A'ano'nin connects Samael with the Black Sun of Thagirion, connecting the astral plane with the solar realm in the heart of the Dark Tree. This is a path connected with mysteries of sex magic and a woman as the primary initiatrix in the form of the Scarlet Goddess. Here we also encounter the Devil, Set/Pan in his horned aspect, teaching that sex is a force of self-creation and self-expression and presiding over the Witches' Sabbat. The workings of this realm are focused on the ability to materialize desires and to use sexual energy as a vehicle to connect with the personal Shadow. The magic of this path also involves rites of malefica and Evil Eye and practices performed outdoors in connection with raw forces of nature. The workings presented in this chapter are designed to be used in the temple, but it is recommended to perform the last, personal working, in a wild or desolate place outdoors to explore the forces permeating the tunnel in their natural setting.

The key to understanding the character of A'ano'nin and its initiatory lessons is the association of this realm with the tarot Atu XV: The Devil. In its essence, the Devil stands for material creation in all its manifestation. It is the force of sex as a means of natural generation, body processes as a basis for growth, and fire and passion as tools of all kinds of creation. The Devil shows that material creation is necessary for life, both in the mundane and spiritual sense, as long as we do not let ourselves be trapped by fascination with material things alone. Sex as a natural urge can be liberating and lead to many forms of self-expression, but it can also keep us bound in slavery, guilt and inability to

express ourselves at all. This is what we learn by working with A'ano'nin. The forces of this realm challenge us to confront our Shadow in its raw, sexual aspect, reaching deep to basic instincts of survival and self-creation. They show us how to work with orgasmic energy to overcome our personal issues, to acknowledge its power, to understand its nature, and to direct it toward our spiritual progress. However, if these lessons are not absorbed properly, we may deliver ourselves into bondage, guilt and all kinds of obsessions.

The Devil is a beast, human and god in one. He stands for nature in its raw aspect, which in the microcosmic sense corresponds to our instincts and urges that drive us in our daily life. He is traditionally depicted with horns, hairy body, cloven hooves, and other attributes of a satyr/Pan, the principle of all generation and all creation in nature. His bestial features represent the wild, untamed aspect of nature, while the human characteristics show that this bestial nature is a part of humanity. For this reason, one of the foremost symbols of A'ano'nin is the pentagram. The pentagram itself is a seal of protection and an ancient symbol of man. Its five points represent the two outstretched arms, two legs and the head, the five senses in the human body, and the five elements (fire, air, water, earth, and the spirit). Inverted, it is the symbol of descent into matter, the path toward the within, introspection, and raw life-force. It is also said that while the upright pentagram stands for the spirit, higher faculties and the masculine principle, the inverted star typifies the female and feminine energy. This duality is reflected in the realm of A'ano'nin as well, where we meet both the Dark God and Goddess in their raw aspects, joined in sexual act and bringing the higher energies down to the lower planes for the sake of creation and manifestation.

This sexual union of the male and the female currents of the Dark Tree is experienced here through the concept of the Witches' Sabbat. Visions of this realm include orgiastic sex and a lot of savage sexual imagery. Here we meet the Scarlet Goddess, Lilith, or another female deity presiding over the Sabbatic rites. She is accompanied by a male deity, horned and resembling the Witch God aspect of Lucifer or Baphomet, and sometimes this is Set in his black form, surrounded by flames and pentagrams. Participants of these rites are both human and bestial—hybrids of various human and animal parts. There are also visions of a dark man presenting himself as the guardian of the tunnel, and we can also encounter the classical devil with horns and a goat's head presiding over the sexual rites of the realm.

The works of this tunnel include practices attuned to the rhythms of nature, following the senses, and developing the ability to draw energy from contact with the earth. The Witches' Sabbat is both astral and physical. It occurs within the higher realms, but its roots are here on the earth, on the physical plane. For this reason, the workings of this tunnel are both astral and material and involve the body as well as the spirit. On the material level this is about exploring your sexual energy through autoerotic practices and sex magic performed with a partner. On the spiritual level, this is about directing your sexual energy to the higher chakras so it can be sublimated into a spiritual force—from Muladhara to Sahasrara. All this is done by working with the Shadow, focusing on the "dark" and "wild"—the primary aspects of the Devil.

Arachne appears in this realm as a half-woman half-spider emerging from a triangle or pentagram gate. Sometimes these are two triangles—one on fire and the other black and empty, reminiscent of the sigil of Adrammelech, who is the demon lord of Samael. She is also seen in a temple of fire rather than poison, and some travelers see her sitting on a throne, with six or eight arms, holding a weapon in each of them. Communion with her feels like holding these weapons and using them as tools of liberation—to cut ties to the threads in the web and make oneself free from all attachments. This time, however, most practitioners describe this feeling as calm and empowering rather than chaotic and shattering, like it is in the case of many of the previous tunnels.

MEDITATION WITH THE SIGIL

The sigil of the tunnel shows the inverted pentagram which is the gate to the realm and the primary symbol of A'ano'nin. There is a flame rising from its center, taking shape of the horned guardian of the path, referring to the Devil/Baphomet with the flame of illumination on his head. The snakes in the sigil refer to the double aspect of Kundalini—Ida and Pingala—typifying the masculine and feminine energies of the realm. They are spectral, showing that we are dealing here with the Shadow. The center of the pentagram, from which the flame arises, denotes both the eye of the Devil and the womb of the Scarlet Goddess that is the source of all creation and all manifestation on the material plane. The sigil should be painted in red and black.

Start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "A'ano'nin." Grant suggests in his *Nightside of Eden* that the name of the guardian should be vibrated in the key of "A." As you chant the word, envision the image coming alive, morphing and glowing with the dark fiery energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.

The Sigil of A'ano'nin

The gate to the tunnel leads through the dark desert of Samael and the Black Sun of Thagirion, taking form of the inverted pentagram on flames. Sometimes it assumes the form of a gaping mouth of a flaming beast, like Sorath. The tunnel itself is filled with sexual energies and a lot of erotic imagery—dark and twisted. You may have visions of a sea of flames swarming with human bodies, resembling descriptions of hell and sinners suffering in eternal fire, but here they are not suffering—they are having sex, all of them, and all the time. The whole realm is filled with moaning, the smell of fire, sulfur, and sexual fluids. You can activate the portal with your sexual energy, too. Arouse yourself and when you reach climax, project your consciousness through the gate and enter the tunnel to explore it. Open yourself to whatever visions or sensations may come, and when you feel ready, close the working.

INVOCATION OF THE GUARDIAN

Again, in this working we will invoke the guardian of the tunnel to explore the realm through the consciousness of its ruling force. As a basis for the visualization, you should use the portrait included in this chapter. You can also visualize it as a horned male figure or in the shape of the classical devil. Another option is to envision this entity in the form of Set in his black and flaming aspect.

The ritual begins as before—raise your energy and assume the spider form. Then focus again on the sigil of A'ano'nin, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path of the Black Sun,
Come to me from the Womb of the Nightside and guide me on my way!
I call you from the heart of the night and places of desolation!
Rise up from the Desert of the Peacock King and lead me to the Witches' Sabbat,
Let me drink the nectar of the Scarlet Goddess,
And transform me through rites of sex and pleasure, transgression and disobedience,
So I may learn the art of creation and manifest my desires!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,

Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

A'ano'nin is usually seen as a male being, horned and dark, his head forming from the pentagram in the sigil. For some practitioners it is a horned head of a black goat. Others see the head of a dragon or the horned image of Baphomet. Sometimes the guardian resembles the classical devil. He is dark and naked, ruling over the realm of fire and brimstone, and his manifestation is accompanied by the smell of sulfur in the air. There are also visions of this entity with the black mask of Set, and some practitioners simply see here a dark figure with flaming hair or a golden headwear in the shape of horns. The tunnel is also haunted by other beings. Some of them are horned and resemble satyrs of ancient myths. Others are simply hybrids composed of many different parts—both human and bestial. The direction of west is the point of focus here and you may see the images of the sun rising and setting in the west as a portal to the tunnel. Sometimes this sun looks like a golden reptilian eye, and other times it is blood red. The guardian emerges to guide the practitioner through the path, but sometimes he is seated on the throne and only points the direction of travel.

The visions of the tunnel are filled with erotic imagery and include people having sex but being chained and forced to it, as if they were trapped in the realm rather than free to enjoy it. Other visions include female imagery, e.g. a vulva with a female eye inside it. The guardian is most often masculine and ithyphallic, but there is also feminine influence in the realm. The whole tunnel is filled with black smoke and red fire. Some participants also encounter Set as the ruling force of the realm, and the workings are sometimes followed by dreams of Set in his dark and fiery aspect.

Open yourself to these visions and let the guardian manifest in front of you and lead you through the mysteries of the tunnel. At the same time visualize yourself as the being itself and let your consciousness merge with that of the guardian until you can see through its eyes and its senses become your senses. Embrace whatever may come to you at this point. When the journey comes to an end, thank the guardian with a few personal words and close the ritual.

PATHWORKING

Start this working in the usual manner—beginning with the preliminary procedure and assume the spider form. Then focus on the sigil of A'ano'nin and chant or vibrate the name of the guardian eleven times to attune your subconscious mind to the frequency of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of black smoke emerging from the image, flowing into the ritual space and enveloping around you. They carry a fragrance of fire, blood and sexual fluids, with sparkles of energy charging the atmosphere in the temple. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery. You stand in front of a gateway with the burning pentagram. As you anoint it with blood, it opens and you enter a black temple lit by torches. There is a smell of blood and sexual fluids in the air, and the whole atmosphere is charged with fiery energy. As you walk further, you notice the guardian of the tunnel sitting on the black throne in the center of the temple. Around you, there are many doors that lead to many corridors and chambers—all of them are part of the realm. Ask the guardian to show you which direction you should go or simply let his senses guide you on the journey and explore the labyrinths of the tunnel on your own. You will find there your fantasies, especially those connected with the sexual sphere, so feel free to explore and indulge in them until you feel fulfilled and free from whatever binds you from manifesting these desires in your life.

Then return to the main chamber. You will see that the throne is now empty and you have become one with the guardian of the tunnel. Sit on the throne and open yourself to whatever may come now. When the whole experience is over, travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

As usual, begin with raising your energy and assuming the spider form. When you feel ready to proceed to the dream work, take the sigil of A'ano'nin into your hand or place it in front of you. Gaze at it while chanting or vibrating the name of the guardian. Again, you can vibrate the name eleven times or chant it for as long as you need to enter a trance state. When you feel that your senses have been adjusted to the frequency and vibrations of the tunnel, lie down and relax your body. Breathe deeply and with each breath feel how your mundane thoughts and worries are leaving you, preparing you for entering the gates of sleep. At the same time visualize that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between them.

When you get to this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of A'ano'nin is found on the dark side of the world, where witches and demons meet to perform their orgiastic rites—in forests, hidden groves and on mountain peaks. The entrance is through the inverted pentagram, which appears on fire, forming the horned face of Lucifer/Pan, the Lord of the Sabbat. It is also seen in the form of an open mouth of a fiery beast. Its forked tongue is the bridge between the planes, allowing you to travel freely between the Desert of Samael and the Black Sun of Thagirion. The tunnel itself is filled with fire, but also with yellow-green light. The inhabitants of the realm are seen as horned shadows, spectral snakes and hairless beings—their hair is burned by the fires of the realm. Some travelers see here skinless demons with open mouths and no eyes, their jaws full of small sharp pointed teeth. There are also visions of a dusty realm with a lot of filth and ashes, reminiscent of Belphegor's garden of shadows. Visualize yourself at the gate, entering the landscape of the tunnel as it appears to you through this meditation, and make it as tangible and realistic as you can. Then fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up and keep it all in your records and for future reference.

FINAL NOTES

The work of this tunnel brings forth feelings of liberation or a need to free oneself from certain inhibitions or personal issues, and many practitioners are able to observe these changes happening in their lives shortly after the workings are finished. The energies of the tunnel especially affect the dreams, but there are also many intense Kundalini sensations connected with extremely high and low levels of sexual energy. The lessons of the tunnel are about personal freedom, especially in regard to sexuality or all kinds of emotional bondage. There are also observations about obstacles on the path and self-delusions that prevent us from moving forward. Generally, the workings are described as intense and fiery, but in an empowering and motivating way. Pay attention to how this work affects you, and allow a few days for rest and preparation for the next tunnel. ✶

Parfaxitas

XVII

THE tunnel of Parfaxitas connects Samael, the Poison of God, with A'arab Zaraq, the Raven of Dispersion, both realms existing within the astral plane. This is another path permeated with fierce and fiery energies, connected both with the female and male currents of the astral plane, represented in this realm by the vulva and the sickle. The works of this tunnel include rites of wrath and vengeance, baneful magic and psychic protection. Sexual energy is here at its peak and can be used as a vehicle of transgression and transcendence, but it can also lead to masochistic acts and self-destruction. The lessons of this path are focused on willpower and inner fire as a basis for magical operations to manifest the practitioner's goals and ambitions.

The tarot card associated with Parfaxitas is Atu XVI—the Tower, and the tower as a symbol is frequently seen in sigils and other graphic depictions of this realm. This includes *The Shadow Tarot* card, the sigil from Crowley's *Liber 231* (showing "the towers of wailing" broken into pieces by anger), and the seal of Parfaxitas received through the Temple of Ascending Flame workings. The tower as a symbol represents a structure that has been built on shaky foundations and is destroyed in an instant by a sudden flash of lightning. This can be interpreted in many ways. The tower can be a fortress, but it can also be a prison if we become stuck in our defenses and unable to let go. In the microcosmic sense, it represents ambitions and goals which do not empower us because they are either set up on false premises or illusory. Therefore, they only constrict us in our development. The tower in this sense is the axis of the world

(Axis Mundi) and the center of being that is struck at its core by a sudden flash of illumination—inner or outer, making us question our choices, beliefs and goals. This is a confusing experience, accompanied by a massive change, destruction and chaos, and challenging our belief system at its core. The lightning bolt symbolic of this revelation is connected with the concept of illumination on the initiatory path. In old times, being hit by lightning was thought to trigger a shamanic initiation, opening the gates to the Other Side and allowing the Initiate to travel freely between the worlds. This concept of initiation and astral travel is associated with the realm of Parfaxitas as well, typifying a sudden, transformative experience, which destroys accustomed and seemingly secure structures of our mental, spiritual and emotional fortress, sowing the seeds of new life and opening the way for new things to come.

Grant writes in his *Nightside of Eden* that the works of wrath and vengeance connected with this tunnel are under the influence of the martial current typified by the sword as a primary symbol of the path. The sword is associated with such deities as Mars, Horus, or Mentu, and is one of the weapons forged in the fires of Tubal Cain, one of the lords of A'arab Zaraq. This is connected with the concept of the Path of the Warrior, initiated by Baal, the Lord of War. On the other hand, the concept of divine wrath is associated with the purgative current typified by the purgation occurring through the feminine cycle. Grant observes that the blood shed by the female at the time of puberty has purifying and mystical qualities—it is "the redeeming water of life," the first sacrifice and the first sacrament. The blood shed in battle is only a secondary form of this symbolism. This, in turn, is connected with the feminine influence of the Dark Venus, who rules A'arab Zaraq together with Baal, presiding over the Path of the Lover. For this reason, the tunnel includes both male and female magic, often involving sexual practices—autoerotic or performed by a couple. Grant describes a solitary sex practice in connection with this tunnel, in which the practitioner assumes animal masks to activate primal atavisms within the subconscious mind. This is connected with Austin Osman Spare's concept of "atavistic resurgence" and based on assumption of astral animal forms for the purpose of awakening these dormant powers within the Initiate. The bestial totems associated with this tunnel are the owl and the wolf, typifying the powers of flying through planes and dimensions (the owl as a nocturnal animal is especially connected with realms and pathways of the

Nightside), as well as lycanthropy and transformation into an astral predator (werewolf).

The gateway to the tunnel is the death posture and eroto-comatose lucidity, and some aspects of this work will be used in this chapter as well. Other methods are left for you to experiment on your own. Grant describes the sample practice associated with this tunnel as a solo sex rite in which the energy released through orgasm is projected onto the astral plane to nourish the primal atavisms that are to be awakened through this work. He also observes that this practice should be done at the same time by a male and female practitioner so that their energies can unite sexually on the astral plane to empower the work. On the other hand, he also notices that this practice is rarely successful, and the tunnel is haunted by hybrid creatures and atavistic entities resulting from failed operations of this nature. Feel free to experiment with that if you work with a partner.

The tunnel itself appears as a labyrinth existing within a dark castle or tower, leading to forests and worlds inhabited by strange creatures. Animals and transformation into an animal form are a common motif in this work. This transformation is usually into a wolf, insect, spider, beast of prey, or hybrid of several animal parts. Sometimes this transformation is triggered by poison, connecting the symbolism of the tunnel with the current of Samael, and this poison is either given to the practitioner in a chalice, injected into the third eye, or absorbed through the skin while being bathed in a toxic substance or blood. Visions of furies and werewolves are common here as well. Other images and symbolism encountered in this tunnel include fire and lightning, scarlet and blue energy, red stones and incense with fiery qualities: rue, pepper, ginger, etc. Feel free to use all this to empower the work of this chapter.

Manifestation of Arachne in this realm is often accompanied by a lot of dynamic visions and violent imagery. There are visions of spilling the potion offered by the goddess instead of drinking it and watching the whole web dissolve, cutting the threads of the web, or simply becoming the spider and devouring the whole web. The travelers are confronted here with anger, fury, aggression, or simply a desire to be free and to separate themselves from everything—to destroy not only what feels unnecessary at the moment, but the very foundations of the path, the entire existence, the roots of all. There are also visions of devouring even the Spider Goddess herself and remaining in the Void where nothing exists and all is yet to come into being.

MEDITATION WITH THE SIGIL

The Sigil of Parfaxitas

The sigil of the tunnel shows the Black Tower of the Nightside. It is black and resembles a cracked crystal, typifying the destructive and dynamic character of the realm. The lower part of the sigil is a crescent moon merged with a blade of a sword or dagger, showing that we are dealing here with the lunar current

and referring to the energies of A'arab Zaraq—the weapons of Baal and the feminine energy of the Dark Venus. The lightning bolts represent the harsh forces of the Raven of Dispersion, and the sun above the sigil refers to the Black Sun which shines above the path, in the heart of the tree. Here, however, it is feminine and shows that the gate to the solar plane leads through the vulva of the Dark Goddess. Finally, the black crescent moon integrated with the tower is symbolic both of the feminine and masculine character of A'arab Zaraq's energies.

Start with the preliminary procedure and assume the spider form. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Parfaxitas." Grant suggests in his *Nightside of Eden* that the name should be "vibrated on a deep and imperious note of command in the key of 'C' (lower register), and the sound should be reminiscent of thunder." As you chant the word, envision the image coming alive, morphing and glowing with the electric blue energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.

The gate to the tunnel leads through the Black Tower of the Nightside. It is cracked and shattered on the top, blood pouring on its walls and surrounding it like a lake. Inside the tower there is silence and stillness. The path to the tower leads through a field of skulls and bones, both human and animal. There is also thick black smoke and black water in the tunnel. Sometimes the tower is red and located in the desert. Other times is looks like a black fortress—either empty inside or containing a gateway leading to the Void—a staircase, door, or another dark portal. Visions of lightning, storm and destruction are common here as well. In whatever form these visions come, open yourself to the experience, and when you feel ready, close the working for the day.

INVOCATION OF THE GUARDIAN

In this working, we will invoke the guardian of the tunnel and explore the realm through the senses of its ruling force. As a basis for the visualization, use the portrait provided in this chapter. Another option is to visualize it as a winged Draconian being, a hybrid of a man and beast.

The ritual begins as before—raise your energy through the chakras and assume the spider form. Then focus again on the sigil of Parfaxitas, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the Black Tower of the Nightside,
I summon you from your abode between the Sun and the Moon!
Come to me from the desert of the Peacock King,
And guide me to the heart of the storm!
Lay me down on your altar of passion and flame
And transform me through your fierce rites of fire and lightning,
So I may walk the path between Life and Death,
Light and Darkness, Chaos and Void!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The tunnel is inhabited by many beings, and you can see here a lot of entities, male and female. Some of them are winged and resemble the mythical Furies. Others assume grotesque forms of predatory beasts with sharp claws and eyes shining in the dark. The guardian of the tunnel is seen in several different manifestations. For some practitioners it is a human being with the head of a raven and black feathered wings surrounded by a fiery aura. Others see him in the shape of a demonic bird or a Draconian winged creature. He also manifests as a mixture of a dragon and bull, or a strange dragon-bird with sharp claws made of lightning bolts. Sometimes this entity is also seen as a man with a veiled face, but with Draconian features as well. Flight and moving through the air are the leading motif here. You may have a feeling of flying over desolate landscapes and above the black tower. You may also observe that the visions are full of darkness at first but then they change to landscapes bathed in blood-red light and stormy places. The guardian can also be seen as a man with a black robe and the head of an eagle, like in the portrait included in this chapter, and sometimes he has one eye instead of two—located in the center of the forehead. There are also visions in which the guardian appears in a human form at first and then changes into a bird to lead the practitioner to the top of the black tower. Finally, sometimes the visions of this tunnel are alien and futuristic, reminiscent of alien landscapes and unknown planets and worlds.

When you feel ready to merge your consciousness with that of Parfaxitas, visualize yourself as the entity and absorb its energy until you can see through its eyes and its senses become your senses. Ask the guardian to guide you through the tunnel and open yourself for whatever may come to you on this journey. When the visions fade away, return to your normal consciousness and close the ritual with a few personal words.

PATHWORKING

Again, begin with raising your energy through the chakras and assuming the spider form. When this is done, focus for a while on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times to attune your consciousness to the frequency of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Clouds of thick smoke emerge from the image, flowing into the ritual space and enveloping around you. They carry a fragrance of a strong fiery incense, charging the atmosphere in the temple with sparkles of electricity. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you into the depths of the realm.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scene. You are in a desolate landscape and the only thing you see there is a huge black tower, cracked and shattered at the top, with blood pouring on its walls. This blood forms a mount around the tower. It is hot, almost boiling, and fills the whole landscape with blood red mist. Above the tower you can see something that can be either a sun or moon, a huge disk in the color of rotting meat. It shoots rays of energy that surround the tower and make it invisible for those who are not ready to walk through this path.

Suddenly you can see a huge bird of prey flying down from the top of the tower. It looks like an eagle, but its claws are made of lightning bolts. It is here

to guide you. Follow it to the entrance of the tower, which is marked by the sigil shining on the door, and then go inside, also guided by the bird. Inside the tower you find complete silence. The tunnel itself looks like an endless corridor filled with water and lit by pale golden blue light. This network of tunnels connects many places and many dimensions. Let the senses of the guardian guide you through the labyrinth and open yourself to whatever this journey might bring. When the whole experience is over, travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

Begin this working in the usual manner. After you raise your energy and assume the spider form, focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian. Repeat it eleven times or chant it in a steady rhythm until you enter a trance state. When you feel that your senses have been adjusted to the energies of the tunnel, lie down and relax your body. Focus on breathing, and envision that you are at the threshold of the physical world and the astral plane, surrounded by thick astral mist. Let go of your thoughts, feelings and emotions, and yield to a liminal state that exists between dreaming consciousness and waking reality.

At this point, bring the sigil back to your inner mind. See it grow and transform into the portal to the tunnel. The gate to Parfaxitas exists on the astral plane, connecting the black desert of Samael with the stormy realm of A'arab Zaraq. It is found in a desolate landscape, within the Black Tower of the Nightside that stands sentinel between the astral plane and the solar realms. The entrance to the tunnel is through darkness and lightning. Some practitioners describe it as a swirling vortex of lightning and electricity with a lot of blue colors. The same vortex is above the black tower. Other travelers see the tower surrounded by hundreds of ravens and located in the middle of a sea of blood or black water. The only way to get there is to be transformed into one of them or carried by them above the sea. The inside of the tower is usually described as a flight of steps leading upward, connected to many chambers and corridors. You may be attacked on the way by your own nightmares and fears—the demons of the subconscious, the debris that has been left behind on your path—and you will be faced with the choice of either destroying or embracing

them. When the vision of the portal crystalizes in your inner mind, enter the landscape of the tunnel. Make this experience as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up.

FINAL NOTES

The energies of the tunnel are usually experienced as fierce and fiery, representing the harsh side of the initiatory process in which everything is burned and shattered, purged by fire before it can arise in a new form. There are also feelings of destruction and renewal triggering endings and beginnings, changes and transformations. The deeper you go into this realm, the more intense this experience may become. Overall, the lessons of the tunnel are about being strong and determined on the path, ready to endure whatever it may bring and at whatever cost. Most practitioners feel empowered and determined to succeed in anything they do after the energies of the tunnel are absorbed properly and the workings come to the end. However, you should be prepared for dealing with whatever comes, and if you experience any imbalance, take your time before you proceed to the next tunnel. ✦

Tzuflifu

XVIII

THE tunnel of Tzuflifu connects Gamaliel and A'arab Zaraq. Both realms exist within the astral plane and both have to do with sexuality, violence and passion. This is reflected in the fiery character of the path, which embraces the mysteries of the Dark Goddess and the power of the feminine, both in the inner and outer sense—i.e. the initiatory process of connecting with our female side as well as manifestations of the Dark Feminine in our day-to-day life. This is also a path of liberation and independence through the reversal of the traditional male-female roles in daily reality. In her *The Shadow Tarot*, Linda Falorio observes that the lessons of the path are about recognizing and acknowledging female strength, which has to do both with the male attitude of assuming a superior role to a woman in the history of patriarchal society as well as with women who accept emotional slavery and view themselves as weak and inferior to men. The work of Tzuflifu is about shifting these roles and recognizing the primordial power of the feminine as it is expressed through the Dark Goddess archetype and through women that naturally channel this force by becoming its vessel.

The symbolism connected with this tunnel includes the concept of castration as a motif typifying the loss of male power. Demons inhabiting this realm are the Furies born of the blood of Uranus who was castrated by Cronus at the request of Gaia, Mother Earth. In *Theogony* we read that she shaped a great flint-bladed sickle and gave it to her sons as a weapon against Uranus, who imprisoned their children in Tartarus. After he was castrated, his blood spilled

onto the earth, giving birth to a number of monsters, including the terrifying Furies or Erinyes, the avenging goddesses of the underworld who were depicted with their hair made of snakes, dog's heads, black bodies, bat's wings, and blood-shot eyes. They carried brass-studded scourges in their hands, and they were ruthless avengers who killed their victims with no mercy, making them die in torment. These entities are encountered in the realm of Tzuflifu by those who travel into the depths of the tunnel. They are winged, hungry and fierce, and they come accompanied by visions of blood and a lot of phallic imagery, especially related to castration, revealing the furious and angry face of the Dark Goddess. However, this anger is connected with passion and sexual heat of the female current of the Nightside, and these two motifs are inseparably connected with each other in the works of the tunnel.

For male practitioners the works of Tzuflifu include tests and ordeals having to do with understanding of the feminine power, situations involving the reversal of the traditional dominating role in male-female relationships, and breaking with the archetype of authoritative power as a tool of abuse. For a female practitioner this may take the form of situations in which she will have to stand up for herself against a possessive partner, abusive employer, or male domination in general. The guardian of the tunnel stands for an avenging force that prompts women to connect with their primordial power and take full control over their life. Like in any other workings of the Qliphoth, though, this may come through harsh and dramatic tests, powered up by the fiery essence of the tunnel, which awakens both sexual passion and anger that in this path may take an extreme form due to its connection with the unbridled feminine force of Venus Illegitima who rules A'arab Zaraq.

The tarot card corresponding to this path is Atu IV—The Emperor, who is also called "the sun of the morning and the chief among the mighty." This is related to Lucifer as the Morning Star and Venus as the ruling force of A'arab Zaraq, and the name "Tzuflifu" itself is interpreted by Grant in *Nightside of Eden* as "dawn" or "dawning of light." He also observes that here this dawn assumes a deliquescent state of heat that resembles a fluid fire-ball, which is often experienced while traveling to this realm. The work of this path is the magic of the irrational, and what seems contradictory at first is seen with a greater clarity when the lessons of the tunnel are absorbed and embraced. Fire and the direction of south, as well as associations with the Red Desert, are among the most common visions in this realm. There are also entire landscapes

of fire and blood—rivers of blood and black desolate places, involving initiatory tests that are harsh but empowering if embraced successfully. Other symbols encountered here include the swastika—the swirling sun and a spiraling vortex that draws the traveler into the black abyss of Sitra Ahra.

In this realm, Arachne is most often encountered as a black and furious goddess of wrath. Some travelers see her in the form of a spider-woman while others describe her as amorphous—a mass of black energy or a gaping womb that sucks everything inside. She can also be seen as a green snake that transforms into a woman with green skin. These manifestations come with visions of being surrounded by lots of spiders and put in a cocoon made of spider web or transformed by being bitten by them. Other visions from this work include the Tree of Qliphoth seen as made of spider web and connected by spider threads. Generally, you may encounter a lot of Qliphothic imagery here—from the tunnels themselves to the particular realms and their ruling forces.

MEDITATION WITH THE SIGIL

The sigil of the tunnel shows the vulva of the Dark Goddess as the entrance to the path, typifying the feminine energy permeating the tunnel. At the same time it is combined with masculine imagery—the horns and the phallus of the Dark God of Sitra Ahra, showing that we are dealing here with the merging of the two opposing yet complementary currents of the Nightside. The flames in the sigil represent the fiery nature of Tzuflifu, signifying fire both as a tool of destruction and a vehicle on the path—passion and sexual energy of the Dark Feminine as symbolized by Lilith residing in her scarlet garden on the dark side of the moon and Venus Illegitima who rules the realm of A'arab Zaraq presiding over the Path of the Lover. The snakes in the sigil represent the Ophidian/Draconian character of the current that is used by the Initiate on the Path of the Dragon as a vehicle of ascent and evolution.

Again, start with the preliminary procedure. Then sit in a comfortable position, placing the seal of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Tzuflifu." Grant suggests in his *Nightside of Eden* that the name should be chanted in the key of "A" sharp. As you chant the word, envision the image coming alive, morphing and shining with the blood-red fiery energy of the tunnel. Visualize

it growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.

The Sigil of Tzuflifu

The entrance to the tunnel leads through fire and smoke. You can imagine it flowing through the sigil and taking the shape of a portal in front of you. Then let yourself be consumed and transformed by this energy as you pass through the gate. Visions of this tunnel are usually fierce, fiery and filled with electricity. There is a lot of fiery imagery here—the tunnel is filled with lava or fiery water, like the mythical Phlegethon river—black, silent and burning. This fiery landscape is inhabited by the denizens of this realm—spectral serpents and dark horned creatures that look like made of living shadow. The recurring motif here is the vision of the underworld and underground places—tombs, temples, caves, crypts, etc., as well as descent or downward movement. You can visualize all that as you enter the tunnel or you can simply let the visions flow freely. When you feel ready to end the journey, close the working for the day.

INVOCATION OF THE GUARDIAN

In this working, we will invoke the consciousness of the guardian of the tunnel. As usual, as a basis for the visualization, you should use the portrait of the entity provided in this book. Another option is to visualize the guardian as a dark horned being holding a weapon in its hand—possibly a sickle. It can also be a woman with the body made of pure blackness filled with fluid fire. Start the working with this visualization and then let the image of the guardian unfold by itself.

The ritual begins as before—prepare your temple, raise your energy and assume the spider form. Then focus again on the sigil of Tzuflifu, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path of fire and thunder,
I call you from the depths of darkness to join me on my way through the night!
Tear the veil that separates me from freedom and power,
Shatter illusions that cover the face of the Dark Goddess,
And let me find fulfillment in her sweet and bitter embrace!
Liberate me from what binds me and do not let me rest on my journey!
Come to me and guide me through the flames into the Womb of the Universe!

I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The entity guarding the tunnel is seen by travelers to this realm in several forms. Some practitioners encounter it as a furious black dragon. Others see a woman riding a dragon. The feminine energy is very strong, although the guardian can also be seen as amorphous and in some cases, male. Sometimes the shape of this entity is vague and it is hard to distinguish if it is a man or woman. In the female form, the guardian appears as a naked woman with a sickle or two sickles in her hands. Sometimes she is black and covered in a thick substance that looks like tar and only her eyes are seen. Others see her as a horned fiery being rising from the river of flames and holding a crescent moon that looks like a sickle or another weapon. With this sickle she castrates those who enter the path without understanding of the initiatory character of the Dark Goddess, thinking they can use her power without sacrificing themselves on her altar. You may have a vision of receiving the sickle and using it to cut things or people into pieces to remove them from your environment. You may also experience being dismembered and thus liberated from the flesh. Some of these visions include the guardian cutting the practitioner and then replacing the energy with her own or with liquid fire. There are also visions of flying on the back of a black dragon through the path, between the Qliphothic realms of Gamaliel and A'arab Zaraq.

Tzuflifu is often accompanied by creatures and various beings that dwell in this realm. These are animals, like bats or dogs, and predatory beasts, furious and fiery. This entity can teach you about the nature of the Divine Feminine, deepening your understanding of womanhood and creating situations in your daily life that involve confrontation with female strength—both for male and female practitioners.

When you feel ready to merge your consciousness with that of the guardian, visualize yourself as the entity and absorb its energy until you can see through its eyes and its senses become your senses. Ask Tzuflifu to guide you through the tunnel and open yourself for whatever you may encounter on this journey. When the visions fade away, return to your normal consciousness and close the ritual with a few personal words.

PATHWORKING

Again, begin with raising your energy through the chakras and assuming the spider form. Then focus for a while on the sigil. As you gaze at it, chant or vibrate the name of the guardian eleven times to attune yourself to the energies of the tunnel. As you chant, visualize the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Clouds of black smoke emerge from the image, flowing into the ritual space and enveloping around you. They carry a fragrance of exotic incense and sparkles of gold light that charge the atmosphere in the temple. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you through the experience.

Visualize that for a moment everything fades away and the whole world is consumed by nothingness. Then the darkness around you crystallizes into a vision. You are standing in a landscape filled with fire and blood-red light illuminating the whole scenery. There is a river of fire in front of you, black and calm. There is no wind, and the entire landscape is silent and ominous. Envision the guardian of the tunnel emerging from the river—her body made of fire, her eyes burning like embers, the sickle or two sickles in her hands. She approaches and cuts you to free your spirit from the bonds of the flesh and to release you from the attachments of the mundane world. As you feel your body fall onto the ground, your astral form becomes empowered and ready to follow the guardian into the depths of the tunnel.

Dive into the fiery river and let it take you to an underworld chamber with the sigil of the tunnel inscribed on the door. As you enter, you see a dark temple with an oracle of fire. It is surrounded by skulls and bones and awakens when it is activated by blood. Gaze into it and let it show you what you have to see to embrace the lessons and ordeals of this realm. Let the vision flow freely and open yourself to whatever this experience may bring. When the scrying session

is over, travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

Begin in the usual manner. When you raise your energy and assume the spider form, focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian. Repeat it eleven times or chant it rhythmically until you enter a trance state. When you feel that your senses have been adjusted to the vibrations and frequency of the tunnel, lie down and relax your body. Breathe deeply, and with each breath envision that your body becomes lighter and lighter, until you find yourself in a condition between sleeping and waking, floating in clouds of astral mist. Let go of your thoughts, feelings and emotions, and leave all that behind as you step through the gates of sleep.

At this point bring the sigil back into your inner mind and let it transform into a portal leading into the depths of the tunnel. The gate of Tzuflifu exists on the astral plane, connecting the scarlet garden of the Red Moon with the stormy realm of the Raven of Dispersion. The entrance to the tunnel appears as a black portal in the shape of the goddess' vulva, filled with fire and heat that burns all that passes through the gateway. However, it can also be seen as a stone door leading to some kind of a temple or crematorium. The realm itself is filled with thick black substance which seems alive and it is moving and taking shapes. You may envision being covered in it as a protective layer that will prevent you from being burned by the fires of the realm. This fire is a recurring motif here. Some travelers describe it as a living entity in itself, casting shadows on the walls—these are shadows of people and demonic beings, some fighting, others copulating. There are also visions of a temple with a sun cross on the floor, people crucified on Tau crosses and priestesses guarding the entrance to the tunnel. Let this vision unfold in a natural way, and when it crystalizes in your inner mind, enter the landscape of the tunnel. Make this experience as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams for future reference.

FINAL NOTES

The work with this tunnel is often described as very energizing. There is a lot of energy in this realm and this energy is quite fierce, leaving the practitioner agitated and often sleepless for days. This indicates a strong Kundalini experience powered up by the flow of Pingala, which can also lead to many "fiery" and intense situations in your day-to-day life. Transformation seems to be the leading motif of this path as well, with the emphasis on external, rather than internal change. Some practitioners are faced with the need to change something in their appearance or in their environment during this working, which feels like burning their past and being set free through this act.

Feel free to take more time for rest before you proceed to the next part of the project if you experience the tunnel in such an intense way. Remember about grounding practices and allow at least a few days to let the energies get back in balance. ✦

Qulielfi

XIX

THE tunnel of Qulielfi connects the Qlipha Lilith with the realm of A'arab Zaraq on the astral plane, acting as a bridge between the physical and the higher planes. In the symbolism of the Dayside, this tunnel corresponds to The Moon, Atu XVIII, and the pathway between Malkuth and Netzach. Represented by Heqet, the frog-headed Lady of Transformation, the tunnel is loaded with feminine imagery related to moon magic and dark waters of the Nightside. The entrance is sought between the legs of the goddess, in the depths of her female sex, the living waters of the astral plane.

The Moon of Qulielfi is the Witch Moon. Its dewy drops are both nourishing and poisonous. It is the moon of Hecate, the dark Lady of the Crossroads. She does not appear in the tunnel but is omnipresent through her symbols. Her name is related to the frog-headed Heqet and the Egyptian word *Heka*, meaning "magic" and refers to such concepts as "words of power" or "arcane mysteries." Her power is the force of transformation and bridging the conscious and the unconscious, sleep and waking, the Dayside and the Nightside. She is the goddess of death and funereal rites residing in the underworld, as well as the patroness of birth and divine midwife who cuts the cord of a newborn child, awakening consciousness and opening the inner gateways at the crossroads of the worlds. Her crown represents the stages of life from birth to death, depicted as the young, full and old moon featured in her ancient symbol of three moons conjoined together. She is called through the magic mirror, the tool of oracle and divination, as she conjures up visions and images

from unconscious depths, the darkness within, symbolized in the realm of Qulielfi by primitive, atavistic creatures crawling up from poisonous waters of the tunnel.

While traveling through the realm of Qulielfi, you may find yourself transformed into one of the amphibious creatures that dwell in the swamps of the Nightside. This can be a frog leaping across dimensions, a snake crawling between worlds, or one of bestial hybrids reflecting the shape-shifting, poisonous and batrachian powers of the tunnel. When entering the realm, you may notice that everything seems huge—vegetation, insects and other animals. You may find yourself swimming in thick green water, leaping like a frog, or flying on dragon wings. The art of shape-shifting belongs to the astral plane and the mysteries of soul-flight. It occurs under the hypnotizing influence of the moon, and in the realm of Qulielfi it is represented by the powers of the frog-headed goddess. You can meet her in the heart of the tunnel, sitting on a stone throne, surrounded by creatures that dwell in her astral kingdom. Sometimes she has horns resembling the sharply pointed crescent moons. In order to experience the powers of the Lady of Transformation, you have to drink from her living waters, sexual kalas of the moon. Throughout the whole journey through the tunnel you encounter the moon in all her phases: waxing, full, waning, and fading into black. You can also see the snake, the shape-shifting totem beast, swallowing the moon and spitting it out, alternately bathing the whole landscape in silver moonlight and drowning it in ominous blackness. Grant observes in *Nightside of Eden* that the frog, transformer from the waters, represents the evolution of consciousness from the amphibious to the terrestrial state. This is also one of the powers within this realm. The frog leaps from one shore to the other, symbolizing the formula of leaping across the whole tree, its pathways and dimensions. Grant mentions the ability of batrachian voltigeurs to leap from one realm to another, from the dark moon of Yesod toward the abyss of Daath, manifesting from non-being, from Universe B, to the world of man, from dreaming to waking. Another emblem of the same formula is the crab, known for being able to run backward or sideways, moving forward when the moon wanes and backward when it dominates, called by the regressive pull into the sea of unconscious, the storehouse of fantasies and nightmares. The forces of the tunnel emerge from the borderland of sleep, the semi-lucid, comatose consciousness through which one can access atavistic regions of personal unconscious. They manifest through dreams—fascinating and

delightful, or terrifying and repulsive, arising from depths of the inner mind corresponding to particular regions of the astral plane. The emblem of this lunar consciousness is the magic mirror, and also the mirror is a tool used to explore the realm of Qulielfi, communicate with its denizens and travel into the dark power-zones of the tunnel.

The threshold of the tunnel is occupied by the denizens of the realm, which are usually seen as mermaids with demonic hands holding tridents. The entrance is seen as a vortex of blood or a dark swamp. There are landscapes filled with darkness and pale green flashes of light. Some travelers describe treading on corpses floating in the swamp as they move along the path through the realm. There are also groves with dread trees, temples with stone altars, and visions of chalices and other vessels gathering the energy of the tunnel. Sometimes the landscape is filled with purple mist that marks a forest path leading to the temple of the guardian. There is a lot of spider imagery in the tunnel as well, including visions of the guardian in her spider form—a manifestation of Arachne. Here, she is encountered in her spider form, with the head and torso of a woman, holding a chalice with a toxic potion. The drinking of this potion is experienced as having an intense dissolving effect, accompanied by fear of death and nonexistence. The travelers to this realm find themselves surrounded by gates and doors appearing all over the web. Sometimes they enter the gates to explore what lies behind them. Other times they absorb the whole web into themselves, remaining in darkness and nothingness. There are visions of castles, forgotten temples and mirrors. Venom and toxic vapors are a recurring motif here as well—toxic rain, sea of poison, poisonous mists, etc. The reality is seen as liquid and easy to dissolve under the influence of the spider consciousness, and this is also one of the leading motifs within the tunnel itself.

MEDITATION WITH THE SIGIL

The sigil of the tunnel represents the conjoined forces of the mundane and the astral realms. It includes the moon of Qulielfi and the glyph of the womb, symbolizing the Cave of Lilith and the entrance to Sitra Ahra, as well as the Eye of the Dragon that is successively opened and activated through the initiatory work of the Nightside. It also incorporates the symbol of Venus, representing the feminine energies of A'arab Zaraq, and the Spear of Baal, the

God of War, who rules the Qlipha, the emblem of his masculine phallic nature. Therefore, it features the forces of both Qliphothic realms connected and complementing each other by the poisonous, predatory qualities of the lunar pathway through which they are accessed.

The Sigil of Qulielfi

Again, start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Qulielfi." Grant suggests in his *Nightside of Eden* that it should be "intoned in the key of 'B'."As you chant the word, envision the image coming alive, morphing and

glowing with the toxic green energy of the tunnel. Visualize it growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.

The gate to the tunnel leads through mist and water, and you can use a normal mirror or water mirror to connect with its energies. If you prefer to simply visualize the entrance to the tunnel, you can do that as well. It is, however, recommended to experiment with various methods and see which of them works best for you. The tunnel itself is often seen as a ruined temple existing within vast swamps. At first, it looks like a corridor. The walls drip with green slime and the water is thick with algae and seaweed that seems alive, its oozing tendrils waiting to pull the unwary travelers in the watery depths to drown them and feed on their life essence. Poisonous bites of watery snakes and creatures resembling half-snakes half-women, or woman with fish tails, encountered in the tunnel, bring rapid death, separating the astral body from the flesh, dissolving defensive mechanisms of the mind and liberating the dreaming consciousness. Throughout the journey, the path expands into vast swamps with mangroves, predatory man-eating plants and toxic flowers emitting venomous, intoxicating fragrance. Those unprepared for the travel into the realm of Qulielfi are drawn into these swamps of the Nightside, dissolved in their toxic substance, and left as bare skeletons, intoxicated by the kalas of the moon, forced to dance a strange Danse Macabre to the twisted tune of the croaking of frogs and toads dwelling in the tunnel.

Write down all you see and hear, or whatever comes to your mind during and after the working. When you feel ready to finish the meditation, thank the guardian for his/her presence and close the working.

INVOCATION OF THE GUARDIAN

This working invokes the consciousness of Qulielfi. As a basis for the visualization, use the image of the guardian provided in this chapter. You can also simply visualize this entity in the female form—as a frog-headed woman or as a manifestation of the Spider Goddess. It can be a mermaid with hair in a toxic green color as well.

The ritual begins as before—prepare your ritual space, raise your energy and assume the spider form. Then focus again on the sigil of Qulielfi, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the border of sleeping and waking,
Come to me from the swamps of the Nightside,
And lead me to your forgotten temples!
Transform me through your rites of poison and ecstasy,
And let me rise reborn under the pale light of the Witch Moon!
Emerge from silver waters and black labyrinths,
From mangrove swamps and sunken chambers,
And guide me on the way of those who lie dead but dreaming!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

Qulielfi appears in many shapes—she manifests as a frog-headed woman, snake, huge crab, demonic mermaid, woman wearing a mask made of an animal skull, or ephemeral figure with long green hair—toxic and poisonous in her essence. She can also appear as a huge female spider, perhaps a manifestation of the Spider Goddess. She is encountered in the company of other spiders, reptilian creatures or dragon-like beings. In most cases, her manifestation is that of a female entity. Sometimes she has a human shape and is wearing a long black dress. Other times she is seen with three heads, like Hecate. These heads are those of a frog, snake and woman. Some travelers see her standing over a cauldron or pot in which she is brewing some kind of potion, adding poison that is dripping from her forked tongue. She is seen among the toxic landscapes of the realm or she waits for the travelers in underground temples, accompanied by the creatures inhabiting the realm, usually snakes, but also spectral shapes that are swaying entranced by the toxic mist filling the landscape. Her temples are sometimes filled with shallow water and green

algae. Other times they are black and containing symbols such as the moons and crescent moons or the eleven-pointed star of the Qliphoth.

Encountered in the heart of her realm, Qulielfi reveals herself as a predatory entity. She speaks of hunting and sacrifices, especially on the astral plane and through astral magic, and she can teach you this kind of magic through interactions with her within the tunnel. Many practitioners described her as being ophidian, e.g. with snake hair, and having the features of a spider at the same time. Some experience being torn apart by her and devoured bit by bit until they are free of their bodies and no longer feel any weakness in themselves. Others describe seeing the guardian devour everything, including the moon and leaving a clear path between the red garden of Gamaliel and the stormy shore of A'arab Zaraq. Invocation of the guardian includes being transformed into her three-headed form or into one of the demonic mermaids inhabiting the tunnel, using the poison of the entity to dissolve all that does not serve you in your life. This is accompanied by strong emotions and a need for creating something new to replace that which is removed. For some practitioners, however, this takes the form of an intense emotional healing, and that is another way you can experience the energies of the tunnel yourself.

When you feel ready to merge your consciousness with that of the guardian, visualize yourself as the entity itself and absorb its energy until you can see through its eyes and its senses become your senses. Ask Qulielfi to guide you through the tunnel and be prepared to embrace whatever this journey may bring. When the visions fade away, return to your normal consciousness, thank the guardian with a few personal words, and close the ritual.

PATHWORKING

Begin this working in the usual manner. Then focus again on the sigil intoning at the same time the name of the guardian. Like in the previous workings, vibrate it eleven times or chant it in a repetitive trance rhythm. As you do this, envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Visualize clouds of green toxic mist entering your ritual space and adjusting your senses to the poisonous energies of the tunnel. When you get to this point, extinguish the candles, close your

eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you through the journey.

Visualize that for a moment everything fades away and the whole world disappears. Then your inner eyes open and you can see the darkness around you crystallizing into a scenery. The landscape of the tunnel is usually seen as a forest or swamp with withered and dying trees, strange poisonous flowers, green and purple fruits, and tendrils shooting from the ground. There is a moon shining above it, often red and bleeding, or there are more moons in the sky, usually three—and sometimes these three moons look like three different phases. The sky is black or dark, although it can also be seen as green. Denizens of this realm resemble the batrachian creatures described by H.P. Lovecraft as minions and manifestations of the Great Old Ones, primordial atavistic gods walking between worlds and dimensions, entering human consciousness through dreaming visions and alternative states of consciousness. Their croaking heralds the crossing of the border between dreaming and waking, the Dayside and the Nightside, the forces of Sitra Ahra piercing the astral veil and invading the world of man through the gates of the night. There are also lots of spiders and spider webs, and the presence of Arachne is very strong here.

When you build this image in your mind, envision yourself floating in the astral waters. Imagine the huge silver moon above and silvery sparkles of moonlight reflected on the water, dancing and glowing in its depths. But the waters are bitter and poisonous. They are swarming with sea creatures resembling fish, snakes and crabs, monstrous and atavistic, reflecting the primal nature of the Nightside. Adjust your senses to these astral energies: breathe the air carrying the toxic vapors of Qulielfi, taste the astral water and let it fill your mouth, feel the cold watery essence caressing your skin, listen to the hypnotizing rhythm of the waters moving up and down, back and forth, stirred by the rays of moonlight.

As you absorb the essence of the tunnel, envision your body changing and transforming—let it shape into a form that seems most natural for traveling through the astral waters: a snake, fish, or another creature associated with the energies of Qulielfi. Let this transformation be spontaneous and ecstatic, releasing your spirit from the bonds of flesh and let yourself be carried by the flow of the Nightside current. Visualize that it takes you to an entrance of a cavern. It is shaped like the kteis, the vulva of the Lunar Goddess, and as you swim inside, you can feel that all around you is alive, breathing and pulsating.

The walls of the cavern are green with muddy, oozing slime. You can feel the stench of sulfuric acid in the air. The water is cold and electrified with the energies of the tunnel.

As you swim through the dark green waters of Qulielfi, you notice that the cavern does not end, it expands into a long, underground tunnel filled with unearthly green light. Travel into the depths of the tunnel, exploring it further, communicating with its denizens, speaking to its guardian when she makes her appearance to guide you through the dark swamps of the Nightside. Open yourself to whatever may come and enjoy the journey. When you travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

Again, start this working with the preliminary procedure. Then focus again on the sigil, chanting at the same time the name of the guardian. You can also vibrate it eleven times if you prefer. Whatever option you choose, let it take you into a trance state, adjusting your senses to the energies and frequency of the tunnel. When you feel ready to enter the gate of sleep, lie down and close your eyes. Relax and leave your mundane reality behind, slowly drifting into the liminal condition between sleeping and waking. At the same time visualize that you are surrounded by green mist which blurs the border between the physical plane and the astral realm, flowing into the ritual space from the depths of the tunnel. When you get to this point, recall the shape of the sigil within your inner mind and visualize that it is growing, morphing and transforming into an astral doorway through which you can enter the realm.

The gate of Qulielfi exists on the border of sleeping and waking and is encountered in a liminal state of trance or sleep paralysis. Visions of this tunnel come with sensations of breathing toxic air, filled with sulfurous vapors and making it easy to suffocate. The energy is silver in its lunar essence and toxic green from the poisonous vapors that fill the tunnel. The entrance is seen as a bright corridor, sparkling with green kalas of the Lunar Goddess, carved within her body, filled with shallow water reflecting the silver light of the moon. This silver lunar essence, however, is contaminated by toxic, poisonous juices of the tunnel, distilled by "malignant women," demonic denizens encountered at the

threshold of sleeping and waking. The most natural way to work with this tunnel is through dreams, and while this chapter includes the usual methods, you might want to do some extra dreamwork on your own in addition to the workings described here.

When you build the image of the tunnel in your mind and make it as tangible and realistic as you can, let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up.

FINAL NOTES

Manifestation of Qulielfi's energies is often described as abstract, atavistic and confusing, bringing a lot of visions and dreams with messages that are encrypted and require further work to reveal their meaning. These messages come through dreams, so pay more attention to the dream work while working with this realm and write down everything, even if it does not seem related to the work at first glance. The work with this tunnel can help if you normally do not experience magic related dreams, but you have to do it with a proper focus. The key terms in this work are imagination, fantasy and the irrational. You may feel like the border between what is real and what is fantasy blurs at the most unexpected moments—let it happen and explore this interplay of rational and irrational. Many practitioners also describe vivid dreams following the workings—usually about water in its many forms, sometimes flooding their possessions and taking them away, other times cleansing their personal space. This signifies either a symbolic need for cleansing, or something like that may actually happen, involving an accident having to do with water and forcing you to cleanse your space in the literal way. After the work of the tunnel is finished, ground yourself and allow a few days for rest and preparation for the workings of the next chapter. ✦

Raflifu

XX

THE tunnel of Raflifu connects Gamaliel, the Obscene One, with Samael, the Poison of God, both realms existing on the astral plane. As a pathway between the scarlet garden of Lilith and the black desert of Samael, the tunnel merges the feminine and the masculine currents of the astral plane through the formula of sexual alchemy. According to Grant, the magical power connected with this path is the ability to acquire wealth. This can be understood in a number of ways. "Wealth" may refer to gold both in a literal and metaphysical sense. In the literal sense, this is about using gold in works of magic in the form of amulets, magical tools, oils, and tinctures. As a metaphor, gold is symbolic of perfection, the crowning of the alchemical process of transmutation and purification—the philosopher's gold or the philosopher's stone. From a psychological perspective, this means working with the ego to open the way to the Higher Self, or True Will in magic, through rites of purification and ordeals in which the ego is successively shed and we gain access to transpersonal material. This is done by assuming diverse deific masks and identifying with them for the sake of dissolution of the ego and transformation of consciousness on the subconscious level.

Another magical power ascribed to this path is preparation of the "red tincture." This offers many interpretations as well. The term is known from alchemy and refers to the vast symbolism of the red color in the transmutation of the soul. The red tincture has associations both with the masculine and feminine principle. Sometimes it was believed that it was a feminine element

balancing the masculine forces of the soul and ennobling them, which resulted in the creation of the Red King, connected with sulfur and its mystical qualities. Other times it was a purely masculine component. In our work, the red tincture is connected with the Fire Snake, Kundalini, which is the outcome of the balanced forces of Ida and Pingala, typifying the masculine and feminine aspects of the Draconian Current. Like the alchemical substance, it is both lunar and solar, and refers to the force that is a vehicle of all transformation and evolution.

The tarot card representing the tunnel is Atu XIX—The Sun. In this case, it is the Black Sun—the sun of Set/Shaitan. The animal symbolizing this path is the leopard, whose black and gold spots are symbolic of the sun in the underworld. From the perspective of Draconian magic, we might say that this is the light illuminating the subconscious and shining on the path through the darkness of the Nightside. In psychological sense, it is the descent to the depths of the subconscious to find the source of our inner power—the sun within. The other symbolic animal here is the hawk, the bird of the sun. Grant observes in his *Nightside of Eden* that the hawk is golden in the upper air, where it represents Horus, and it is black in the abyss, where it stands for Set.

Another symbol associated with the tunnel is the Tau Cross, which represents transition or crossing over from one state to another, or in Grant's words, "from being to non-being." For this reason it is also a symbol of Set, who is the lord of change and transformation, bestowing both life and death on his Initiates and confronting them with harsh and challenging rites of passage. In this case, it is the passage to the underworld, where we successively shed our personality, ego, identity, and all that stands in the way of embracing the source of inner power. This is the work with the personal Shadow in psychology, which is necessary for the integration of the fragmented parts of the Self. However, if we are not prepared for this work, it may come with harsh tests of obsession, ego trips and disintegration of personality.

The tunnel itself is often experienced as a wilderness, like a desert, but with withered vegetation. There are dead, black trees, grotesque and looking like entities that were frozen or charmed into stillness. In many visions the trees are alive or seem to be more than just elements of the landscape. You can see here swamps lit by very low light, with mist cloaking the whole scenery, and you may have visions of the black sun, alone or conjoined with the blood-red moon, representing the merging of the energies of the astral and solar plane. There

are animals and bestial guardians appearing as companions on the journey—snakes, frogs, vultures, hawks, caterpillars, and lizards. They often shape-shift, changing their form, and if your psychic skills are developed, you will notice that they are not what they seem at first glance. Sometimes the path is marked by human and animal corpses lying everywhere on the way, dead but not decomposed—mummified by the dry air of the realm. You can also see birds appearing as guides into the tunnel—especially hawks or vultures—and you may encounter entities with vulture heads appearing in chambers and temples decorated with ancient Egyptian glyphs and symbols.

Within this realm, Arachne is most often seen as a spider with the human torso and skeletal head. All is black here—the goddess, the web, the chalice, and the potion in it. After drinking the potion, travelers to this tunnel experience the world dissolving as if everything was just a picture painted on canvas. There are thoughts about the ability to build our reality and manifest things as they arise in our subconscious mind. There are also visions of things fading away and dissolving in nothingness and desires manifesting and being made flesh under the influence of Arachne's consciousness.

MEDITATION WITH THE SIGIL

The sigil of the tunnel shows a black disc, which typifies both the scarlet moon of Lilith and the dark sun of Samael, conjoined with a white one, referring to the sun and moon in their Dayside aspects. It is pierced on the top by the masculine trident and at the bottom by the feminine lunar one, showing the merging of the feminine and masculine currents of the astral plane. The chalice in the center of the sigil represents the formula of the nourishing blood—the whole scenery comes alive when anointed with blood. The ankhs represent the transition between the nourishing and decomposing forces of the tunnel. There is also a hexagram on the chalice, showing the union of opposites, while the eyes in the tridents represent the ability to gaze into the outer and the inner realms—the Dayside and the Nightside.

Start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Raflifu." Grant suggests in his *Nightside of Eden* that it should be vibrated mellifluously in the key

of "D." As you chant the word, envision the image coming alive, morphing and glowing with the golden energy of the tunnel. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and project the image of the sigil onto your inner mind.

The Sigil of Raflifu

The gate to the tunnel leads through the scarlet moon of Lilith and the dark sun of Samael. You can see either or both appearing as a portal to the path. Sometimes the tunnel is seen as a place with many doorways and passages, a place of crossing from which it is possible to access other places in the Nightside realms. These passages may appear as many dark tunnels leading up and down in all directions, and are entered through a temple existing in the desert and guarded by the black watcher, who also acts as the guide through this realm. You can have visions of a path marked by black withered trees or a trail through the wilderness marked by skulls and bones of humans and animals. Open yourself to whatever this experience may bring, and when you feel ready to return, close the working.

INVOCATION OF THE GUARDIAN

Again, in this working we will invoke the guardian of the tunnel to explore the realm through the consciousness of its ruling force. As a basis for the visualization, you should use the portrait included in this chapter. You can also visualize the guardian as a male figure with the head of a vulture, or you can envision him with the black mask of Set or simply as a dark man with a trident.

Start this working like you did before—prepare your temple, raise your energy and assume the spider form. Then focus again on the sigil of Raflifu, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the path of NOX,
Guide me though the labyrinths of the Nightside toward the Sun within!
Come to me from the black desert of the Peacock King,
And lead me to scarlet garden of the Harlot of Sitra Ahra!
Show me how to use the masks of gods to become a god,
Transform me through pain and ecstasy into the Lord of the Trident,
And teach me how to find illumination and power in the depths of the Void!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel is usually seen as a male being, with a Set-like appearance, or a dark man. Sometimes his face is hidden behind a mask, other times it is simply cloaked in shadow and not possible to see. He is also seen as a demonic being with dark skin and shining eyes. In most of his manifestations he appears with a trident in his hand and is accompanied by black snakes and scarabs. Sometimes the trident has a living eye in it. Other visions of the guardian include e.g. a red and black draconian being, giant and primal, or a male figure with the head of a vulture. He stands by an altar which has masks lying on it. Some travelers are presented only one mask, but some others see more, up to eleven. Each of them is different and wearing them also comes with a different experience, providing glimpses into god-like and other forms of consciousness. Sometimes the guardian is seen as a dark ferryman guiding the practitioner through the river of blood.

Set himself often appears in the tunnel as well. Sometimes he is accompanied by Horus, representing the interplay of opposing principles—night and day, fertility and barrenness, the nourishing water and the dry desert. Ancient Egyptian symbolism is one of recurring motifs in the work of this realm, and you can encounter here pyramids and temples inside pyramids—strange, dark and seemingly abandoned, but full of shadows, with walls covered with hieroglyphs.

Open yourself to these visions and let the guardian manifest in front of you and lead you through the mysteries of the tunnel. At the same time visualize yourself as the being itself and let your consciousness merge with that of Raflifu until you can see through its eyes and its senses become your senses. Embrace whatever may come to you at this point. When the journey comes to an end, thank the guardian for his assistance and close the ritual.

PATHWORKING

Start this working in the usual manner—beginning with the preliminary procedure and assuming the spider form. Then focus on the sigil of Raflifu and chant or vibrate the name of the guardian eleven times to attune your senses to

the energies of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Clouds of black smoke emerge from the image, flowing into the ritual space and enveloping around you. They carry a fragrance of exotic incense and sparkles of gold light that charge the atmosphere in the temple. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you through the journey.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery. You are in a wilderness that at first looks like a desert, but there are withered trees and the ground seems made of dirt and dust rather than sand. The sun is setting and it is low at the horizon, blood-red against the purple sky. There is a vulture sitting on one of the trees, and after a while it approaches to be your guide through the landscape of the tunnel. As you follow the bird, you notice that it leads you in the direction of the setting sun, and when the sun disappears behind the horizon, you reach an entrance to an underworld temple with a trident inscribed on the door. Activate it with your blood and see how the door opens to let you in.

When you go inside, you find yourself in a labyrinth made of black stones. The air carries the fragrance of exotic incense and you feel how your astral senses become sharper with each step forward. As you move through the corridors, you start seeing reflections in their black walls—at first these are only vague images, but as you move forward they become clearer. All of them are reflections of you. Each one shows a different part of you—your weaknesses and strengths, your plans and dreams, your fears and passions—all that you have been and all that you can be. Sometimes they are grotesque, abstract, or deformed. Other times they frighten you. As you walk down, you can see more and more of them, and this seems to have no end. Finally, you collapse and the images in the walls come alive and attack you, tearing you apart and making you feel confused, insane and lost in the labyrinth of your own mind. Let it happen. At some point you will feel as if your head explodes, letting all these images out. When this happens, see them dispersing in the blackness of the Void, and rise, moving forward by the force of your will alone. Nothing matters anymore, neither the past nor the future. Let yourself simply be and let your intuition guide you into the depths of the labyrinth, guided by the inner light—

the sun within. Travel into the depths of the tunnel and open yourself to whatever this journey will bring. When the whole experience is over, travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

As usual, begin with raising your energy and assuming the spider form. When you feel ready to proceed to the dream work, take the sigil of Raflifu into your hand or place it in front of you. Gaze at it while chanting or vibrating the name of the guardian. Again, you can vibrate the name eleven times or chant it for as long as you need to enter a trance state. When you feel that your subconscious mind has been adjusted to the frequency of the tunnel, lie down and relax your body. Breathe deeply and with each breath feel how your mundane thoughts are leaving you, preparing you for entering the gates of sleep. At the same time visualize that you are at the threshold of sleeping and waking, surrounded by dark mist which blurs the border between the physical and the astral plane.

When you get to this point, build the image of the sigil in your mind and visualize the entrance to the tunnel. The gate of Raflifu exists on the astral plane, connecting the scarlet garden of Lilith with the black desert of Samael. It is marked by skulls and serpents, black and red colors, blood and sexual fluids. Some travelers see it as a shrine in the middle of the desert, with the black sun hanging low in the horizon and absorbing everything. The door is triangular and has a dead snake pinned to it, the sigil of the tunnel painted in blood on its skin. The tunnel itself looks like an underground temple or a huge tomb. There are fetishes made of dead snakes, skulls and bones of humans and animals. Some practitioners experience here visions of the blood red moon conjoined with the black sun, dripping black and red substance filling the tunnel. Others embark on a journey in a boat with the creepy ferryman through a black labyrinth made of trees and souls entangled in them. Whatever vision comes to you at this point, make it as tangible and realistic as you can. Then fall asleep while keeping your attention focused on the wish to continue it in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up.

FINAL NOTES

The energies of this tunnel are often described as heavy and hard to process. There is a lot of confusion and practitioners traveling to this realm are faced with many tests of logic and sanity. Grant writes that the forces of the tunnel may cause depletion and exhaustion to the point of sickness—this is true, but this exhaustion is mental rather than physical. The journey through the tunnel is usually described as bringing many visions and sensations of the inner center and personal power, and you may actually feel energized after these workings in the physical way. Other issues commonly reported from this work include the lack of centering and being put through many conflicts and struggles, especially internal. If you experience anything like that, ground yourself and let the energies released through this work get back in balance. As usual, allow a few days for rest and preparation for the journey into the next tunnel. ✦

Shalicu

XXI

THE tunnel of Shalicu connects the realm of Lilith/Nahemoth with the Samael Qlipha—the Poison of God. On the Dayside Tree, it corresponds to the tarot Atu XX, Judgement, and the pathway that connects the astral plane of Hod with the world of matter in Malkuth. Judgement is ruled by Pluto and Vulcan, two aspects of Hades, the god of the underworld. The gate to the path is therefore guarded by the hound of the underworld, Cerberus, the dog-headed beast that corresponds to the Beast of the Abyss. In Grant's *Nightside of Eden* the tunnel of Shalicu is associated with Choronzon, one of the two guardians of the Abyss/Daath, and is described as the channel through which Choronzonic vibrations from the Desert of Set are earthed in the physical world. This earthing occurs through Mercury, which is the influence associated with Hod/Samael. In this paradigm, Shalicu is a manifestation of Choronzon, the devouring Beast of the Abyss, whose role is to stop all attempts to pass the Gate of Daath. This force is described as feminine, which corresponds to the image of Choronzon in the Abyss—the female aspect of the Beast 666, of which the male aspect is typified by Shugal. It manifests in the tunnel as the Fire Snake, which in this system is viewed as a feminine force—Shakti, and the symbols of the tunnel are the Red Poppy, Hibiscus and China Rose, flowers symbolic of the Scarlet Woman, Babalon, incarnating the cosmic energies of the Serpent Force.

Fire is the primary element of this path, and the tunnel is believed to emerge from a fiery rupture between the worlds—the furnace of hell, the inferno. This

fire destroys everything on the Initiate's path that has to be destroyed, allowing for the process of purging, renewal and resurrection. This is related to the meaning of Judgement, which denotes the cleansing and refinement of the body and the preparation of the spirit for crossing over to the underworld, which in the mundane sense is seen as death, while on the path of the Qliphoth it is symbolic of a harsh rite of passage that involves transformation through fire and freedom through destruction. The meaning of Judgement reminds us that everything comes to an end and a new beginning is ahead, but this involves dying to the world as we know it and being born to a new reality. The ordeals of this path are about shedding the patterns of conditioning and burning that which is no longer needed on the path. It is, however, a violent ordeal, which is ruled by Set himself, who manifests within this realm as the Lord of Fire, presiding over the path that is fiery, brutal, and assumes the form of heat that burns everything on its way. This can be understood in the literal sense as the energies of this path may cause fever that may lead to insanity or even death itself. The world is here destroyed by fire, as it is described in *The Apocalypse* (*Book of Revelation*), the dross is burned away, and the spirit is set free so that it can move between the worlds without any restrictions.

The path learned through the ordeals of this tunnel is that of evocation and pyromancy. The symbol of this process is the triple tongue of flame, Shin, which is reflected in the glyph of the trident, the primary emblem on Lucifer's path of flames. The fire of this path is also the sexual heat that is associated with the Fire Snake, and the magic of this path is based on the ability to direct and control one's sexual energy for the sake of transformation and transcendence. This fire is also the fire of Set, which is typified by the pyramid, another symbol of the path, representing the ascent as well as the funeral pyre in which the body is burned so that the spirit can be released, with the power to ascend and move freely throughout the entire Dark Tree. The magical power of this path is transformation, invisibility and "disappearance"—meaning the disappearance of the world of appearances through the transformation of the gross body into its ethereal essence. This is a rite of passage that leads through fire, and the magic of the path is connected with fire as well. We will use this imagery in this chapter in the metaphorical sense, but you are welcome to work with it through fire as a physical phenomenon in your personal work.

Visions received within this realm are about fire in its many different forms as well—both creative and destructive. The landscapes described here include

a red desert, a dark desert, or simply a barren plain at night. Sometimes there is a red or black sun shining above. Other times there are stars looking like burning embers. The path itself is a path through the desert, but another common motif is descending into a fiery realm. Sometimes this is a temple inside a volcano. Other times it is a burning furnace or simply a path of lava or hot embers that burn the feet and fill the traveler with a fiery energy. Pyramids are a recurring motif, too. They are black or blood red and contain chambers and temples where the guardian of the tunnel is encountered. Visions of the trident are common, too. Sometimes it is only seen as a symbol. Other times the practitioners describe becoming a trident themselves and using it to pierce certain barriers in their life. Below the fiery realm, the Spider Goddess awaits those who travel into the depths of this path, confronting them with some of their issues that are coming up to the surface through the work of the tunnel. In some cases the process of the burning of the old Self is described as harsh and requires a complete detachment from everything in the practitioner's life.

Arachne herself appears in a temple filled by white or green mist, manifesting both in her spider form and in her Ophidian shape. She has snakes instead of hair, pale skin, green eyes, and she is a half-woman half-snake or half-spider. Visions from this working include a circle of green fire, shadows walking behind the circle and whispering to one another, and the moon dripping blood. These shadows are described as a part of the practitioner's subconscious mind, but they are formless. There are lots of green and purple colors here. Some travelers experience being in the center of a chamber made of mirrors, each one reflecting a different aspect of the Self. Generally, the encounter with the Spider Goddess brings forth a lot of nothingness, deconstruction of the mind, deprogramming, and antinomian thoughts. This is not about manipulating reality any more, but something on a deeper level—energies accessed through this working are primal, atavistic and difficult to process.

MEDITATION WITH THE SIGIL

The sigil of the tunnel typifies the fiery current of Set that is the primary force on the path. This is represented by several symbols in the image—the trident, the pyramid on fire and the sun in its bright and dark aspect. The trident itself stands both for the current and the path itself—the pillar through which the

Initiate ascends on the path of flames. The upward pointing triangle/pyramid represents the ascent, while the one pointing downward stands for introspection. It is inscribed within the Eye of Lucifer—the symbol of awakened consciousness—showing that introspection and illumination are found in the depths of the subconscious mind. The snake coiled in the form of the infinity symbol typifies the cyclic nature of the path, while its head points down, showing that we are dealing here with the path toward the within.

The Sigil of Shalicu

As usual, begin this working with the preliminary procedure. Then sit in a comfortable position, placing the seal of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Shalicu." Grant suggests in his *Nightside of Eden* that the name should be "vibrated in the key of 'C' in a sibilant and sinister whispering." As you chant the word, envision the image coming alive, morphing and glowing with fiery energy of Set, who is the lord of the path. Visualize the sigil growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes and let the image build in your inner mind.

The gate to the tunnel leads through fire and flames. You can use the candle flame as a portal to the tunnel, or you can simply visualize the entrance in the form of a flaming door. Another option is to visualize a flaming trident or the burning Pentagram of Set. You may also have visions of fiery snakes and dragons emerging through the gate and burning everything around you with their flaming breath. The tunnel itself appears as a desert landscape, or you may see it as a path of burning lava. The desert looks like the mythical Desert of Set—with the red sun, red sands burning the feet, limitless and desolate, filled with heat and scorching winds. You may also have visions of the desert at night, with the full moon shining above, and with jackals, scorpions and beasts of the desert emerging from the dark to keep you company on your journey. These beasts are often giant and primal—huge scorpions and giant creatures that look like hybrids of many desert animals, insects with a lot of eyes, hairy beings, deformed reptilian creatures, etc. You may also have a vision of a city with architecture in an ancient Egyptian style, pyramids and obelisks.

Write down all you see and hear, or whatever comes to your mind during and after the working. When you feel ready to finish the meditation, thank the guardian for his/her presence and close the working for the day.

INVOCATION OF THE GUARDIAN

Again, in this working we will invoke the guardian of the tunnel and explore the realm through the senses of its ruling force. As a basis for the visualization, use the portrait provided in this chapter. Another option is to visualize it in the female form of a half-woman half-skeleton, or you can envision the guardian

in the shape of a male entity with the head of a dog, jackal, or the animal of Set. Focus on the form that appeals to you the most.

The ritual begins as before—when you have prepared the ritual space, raise your energy and assume the spider form. Then focus again on the sigil of Shalicu, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the threshold of the underworld,
Come to me from beneath the sands of time and guide me on my way!
Let me be transformed in the furnace of hellish fire,
And show me how to rise reborn like phoenix from the ashes!
Emerge from the desert and arise from the pyramid temples,
Manifest through flames and the symbol of the trident,
And teach me how to walk the path of fire!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian of the tunnel can be seen as an entity with a dog's or jackal's head. Sometimes it is a half-man half-beast, but usually he is described as a being wearing a dark robe, sometimes with the face hidden or wearing the black mask of Set or the jackal mask of Anubis. Jackals are also seen among dwellers of the path. You can also have visions of an entity with bird's feathers and many eyes. Some travelers encounter here a black figure wearing a robe or a dark shadow, with no concrete manifestation or recognizable features, guiding them through the tunnel—this is another possible manifestation. The guardian can also appear in a female form, as a woman with rotting flesh falling off her face, which is related to one of Arachne's or Naamah's manifestations. She emerges from the tunnel to lead the Initiate through the underworld corridors between the physical plane and the desert landscape of Samael. There are also other entities in the realm, including priests dressed in hooded robes who prepare the traveler for entering the depths of the tunnel. This preparation may be experienced in many ways. Sometimes it is a test of fire, in which the practitioner has to burn something in their life to be able to walk further—and many travelers observe that this act of burning happens both symbolically, during the working, and in their daily life, and in some cases this is burning in the literal sense—either deliberately or by accident.

When you feel ready to merge your consciousness with that of Shalicu, visualize yourself as the entity and absorb its energy until you can see through its eyes and its senses become your senses. Ask the guardian to guide you through the tunnel and open yourself for whatever you may encounter on this journey. When the visions fade away, return to your normal consciousness and close the ritual with a few personal words.

PATHWORKING

Again, begin with raising your energy through the chakras and assuming the spider form. When this is done, focus for a while on the sigil. As you gaze at it, chant or vibrate the name of the guardian to attune your subconscious mind to the energies of the tunnel. At the same time envision the image coming alive, moving and growing until you see it spreading before you like a landscape you can enter. Clouds of black smoke emerge from the image, flowing into the ritual space and enveloping around you. You can feel the heat emerging from the tunnel as well, raising the temperature in the room and making the candle flames grow and flicker. When you get to this point, extinguish the candles or keep them lit to connect with the fiery current of the tunnel, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery. Imagine a stone step which looks like a part of a stairway. You cannot see the other steps because they are shrouded in darkness. Around you there is only the black space of the void—empty and devoid of life. As you put your foot on the step, you can see the next one appearing in front of you, as if the stairs were somehow alive and the path was forming as you move forward.

As you walk down, the blackness around you seems to be fading away and crystalizes into a desert landscape. The sand beneath your feet is golden-red, the sun burns like fire, and the air is hot and dry. Suddenly you find yourself

inside a vortex of hot air which has a strange burning eye on top of it. The vortex carries you to the heart of the desert, where you cannot see any sign of life. You walk toward a giant sphinx, which is the only thing you can see in the empty landscape around you. When you come closer, you notice that at the feet of the sphinx there is an entrance to an underground chamber or temple. On the sphinx's forehead you can see the Eye of Ra, and on the door of the temple you notice a glyph of the trident. Visualize that you anoint it with your blood and as you do that, the door opens for you and you can enter.

Inside the temple you see another flight of stairs. They are gold and lead into a temple that is built in a round shape, with the eleven-pointed Qliphothic Star on the floor. In the center of the chamber you can see a mirror which looks like filled with water, but it is completely black. When you approach, you can see in it the reflection of what you are and what you can become. Gaze at it and when you see a vision, step into the water and let it cover you, taking you into the depths of the tunnel. Travel into the heart of the path and open yourself to whatever may come. Let the experience be natural and spontaneous throughout the entire journey. When you travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

Begin this working in the usual manner—by raising your energy and assuming the spider form. Then focus again on the sigil. As you gaze at it, chant or vibrate the name of the guardian. You can repeat it eleven times or chant it in a steady rhythm until you enter a trance state—feel free to use the method that works best for you. When you feel that your senses have been adjusted to the energies of the tunnel, lie down and relax your body. Focus on breathing, let go of your mundane thoughts, and envision that you are at the threshold of the physical world and the astral plane, floating in the thick astral mist. Leave the mundane reality behind you and prepare yourself for entering the gates of sleep.

At this point bring the sigil back to your inner mind. Again, envision it growing and transforming into the portal to the tunnel. The gate to Shalicu exists on the border of sanity and insanity, the manifest and unmanifest. Visions of this tunnel come with sensations of heat, flames and the smell of sulfur in the air. This energy is dynamic, moving and vibrating. Sometimes the tunnel

appears as a fiery river flowing through the underworld and burning everything on its way. There are torches around the portal to the tunnel and blood on the ground. The entrance itself looks like catacombs or underground labyrinths of an ancient, forgotten city, but it can simply appear as a fiery portal. When this vision crystalizes in your inner mind, enter the landscape of the tunnel. Make this experience as tangible and realistic as you can. Then let yourself fall asleep while keeping your attention focused on the wish to continue the vision in a dream. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again while falling back asleep. Write down your dreams when you wake up.

FINAL NOTES

Manifestation of Shalicu's energy often takes the form of strong emotions, fluctuating from the feeling of total power to hopelessness and depression. This kind of emotions usually accompany a change or a process of transformation occurring within the subconscious mind. You may feel the need to break up with someone or something, change your life, or even try magical paths you have not tried before. If this is triggered through this work, do not act in haste—think of possible consequences and make a choice that seems the most appropriate at the moment. The fire of this tunnel has a strong transformative function, devouring and changing everything that it consumes. Do not forget to ground yourself and allow a few days for rest and preparation for the journey into the next tunnel. ✦

Thantifaxath

XXII

THE tunnel of Thantifaxath connects the lowest Qliphothic realm, Lilith/Nahemoth, with the astral realm of Gamaliel, transmitting the astral energies of the Dark Moon to Earth, and thus earthing the forces and emanations of all power-zones of the Nightside. On the Dayside Tree, it corresponds to the tarot Atu XXI—The World, and the pathway that connects the astral plane of Yetzirah with the world of matter in Malkuth. Here, in the lowest realm of the tree, the currents of the Nightside are earthed and turned back in a reversed flow that returns to the supreme power-zone of Kether, equivalent to the Qlipha Thaumiel on the Dark Tree, representing the unity of microcosm and macrocosm, the stellar and the terrestrial, the inner and the outer. This process is also symbolic of the ascent and descent of the Dragon Force, the Kundalini Serpent, arising at the base of the spine, flowing up the spinal column, and shooting through the head into the Void, where illumination is born in the womb of the Dragon. This evolutionary spark is ignited when we enter the Path of the Nightside, and through the initiatory work with the Qliphothic power-zones it successively becomes the fiery pillar of ascent. The entrance to these Qliphothic labyrinths is found within the realm of Lilith/Nahemoth, in the vulva of the earth, and through the tunnel of Thantifaxath that leads into the womb of the Lunar Goddess.

Thantifaxath is the name of the guardian of pathway extending from the Cave of Lilith, through Hecate's Crossroads, to the Red Moon of Gamaliel, the lunar sphere on the dark side of astral dreamlands. Carved within the living

flesh of the Lunar Goddess, the tunnel opens as a kteis-shaped crack in the veil separating the mundane from the labyrinths of the astral plane, bridging the conscious and the unconscious, allowing for the self-initiatory journey into the inner darkness of the soul, the underworld within. The entrance is sought within the body of the earth, through the cave that is the vulva of the Dark Goddess, the jaws of the Dragon, marked with sharp rocks and withered trees, opening and closing, breathing out black smoke that covers the whole world with thick, dark mist from which Naamah, the Lady of the Gate, emerges to meet and guide us on the first step on the path—the crossing of the border between worlds. This cave is found within the shift of perception that occurs through dreaming, meditation, magical trances, and altered states of consciousness. We catch glimpses of gateways to the Other Side, cracks in reality, in the darkness of the night, when objects are no longer visible or when they blur into a mist that becomes a portal between dimensions. These cracks mark the entrance to the Womb of Lilith and can be opened with sigils, incantations, mantras, or simply by using imagination and visual skills. The tunnel itself appears as a hole in the ground, a cleft in the rock, or a gaping mouth formed from black smoke that writhes and coils around the traveler, blinding the mundane perception and activating astral senses that are needed to continue the journey through underground temples and catacombs of the Nightside. The Eye of the Dragon flashes is the dark and the whole scenery becomes alive, reminding us that we are traveling through the living body of the goddess, into her bleeding womb represented by the Red Moon of Gamaliel. We are also accompanied on this journey by various manifestations of the goddess, bestial totems typifying the crossroads of the worlds. Bats, owls, black dogs, cats, and snakes—all these can be encountered on the path to the Cave of Lilith and all of them are companions and messengers of the Lady of the Gate, manifesting as Naamah, Lilith, Hecate, and other archetypes of the lunar current, who guard the portal to the Other Side.

The works of this sphere are the mysteries of death and malefica, vampirism and zombification, soul imprisonment and feasting on vital energies of living beings who die from the inside-out, slowly deprived of their soul-essence. Grant observes in *Nightside of Eden* that the supreme emblem of the tunnel is the sickle, the symbol of Saturn, "the Great One of the Night of Time," and this symbolism is also omnipresent in works and manifestations of this realm. The sickle is the tool that cuts down life at the time of harvest. It is the

instrument of the Reaper and the emblem of death. But the sickle is also shaped like the crescent moon, and therefore symbolic of lunar mysteries and the cycles of rise and fall, growth and decay. It marks the transition from one phase of existence to another, from life to death and from non-being to manifestation. It signifies the crossing of the border between the mundane and all that exists beyond, the process in which the Initiate dies to the world in order to be born to the wonders of the Nightside. In the world we live in, death is seen as the ultimate end of life. But spiritual paths and mystical systems explore the mysteries of death, viewing it as a gate to alternative worlds and other levels of existence. On the path of the Qliphoth, the whole astral plane is the kingdom of death in its various aspects. Astral waters, powered up by the kalas of the Moon, alternately growing and waning, represent the alchemical *nigredo*, when life is reduced to *prima materia*, and *albedo*, when it is purified into a neutral form that provides a malleable ground ready to take on new shapes and attributes. These are the black waters of Styx that bring immortality or rapid death to those who drink and taste their essence. It is the primal sea of unconscious, the astral dreamlands, the amniotic fluid within the womb of the Lunar Goddess, and the poisonous essence of the moon which intoxicates the Initiate with hallucinogenic elixir and induces altered states of consciousness. These primal waters are the place of death and birth, the crossroads of the worlds and the gateway to the realms above and below. These crossroads are typified by the letter T, or Tau, that represents the forces of Thantifaxath and is related to the dark mysteries of Saturn, the Tau Cross, and the symbolism of transition and rites of passage. In ancient times, Tau was the symbol of life and resurrection, and in Christian mysticism it signified crucifixion. In Draconian self-initiatory magic, it represents the pillar of ascent and the point where all worlds and dimensions meet and intersect, allowing for the journey through the pathways and labyrinths of the Nightside. It also typifies the powers of the tunnel which include the ability to cross boundaries and bridge the inner and the outer, to overcome the fear of transition and accept the inevitability of change, to understand death and use it as a gateway to life, rebirth and creation.

The power of this realm is also transformation through poison. One of the emblems of the tunnel is the snake, the messenger of the Lunar Goddess and her Ophidian current. The snake glides through dimensions, representing the powers of traveling between worlds, and its bite injects venom that poisons perception and shifts the traveler's senses, adjusting consciousness to the lunar

energies of Gamaliel. When entering the tunnel, you may encounter denizens of the realm—wraiths, ghosts, vampiric entities that will attack and bite you, injecting their venomous essence and poisoning your consciousness so that it can receive the vision of this lunar sphere. Intoxicated by the *kalas* of the Red Moon, you transform into one of these creatures yourself in order to travel into the depths of the tunnel, within the flesh of the goddess, to be transformed and reborn through her lunar womb.

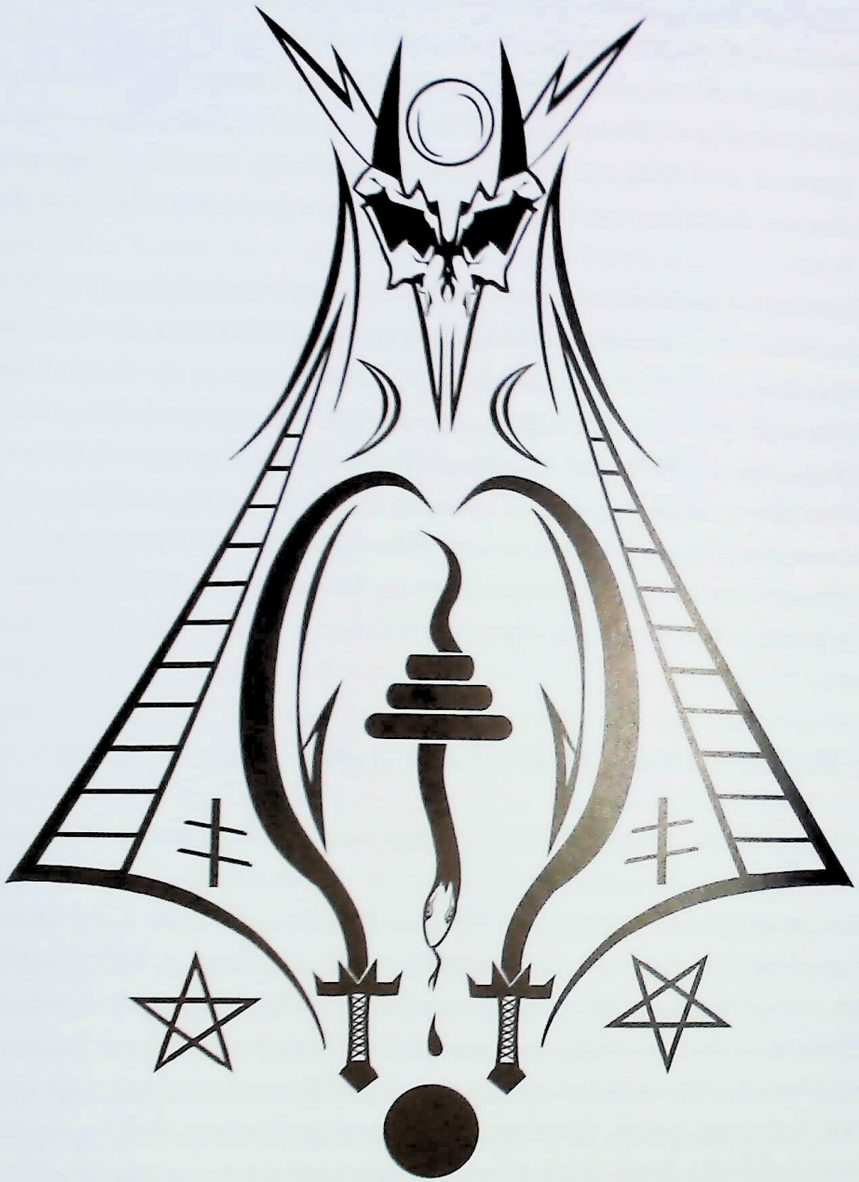
The tunnel itself winds and extends into countless chambers and corridors. It is alive and resembles bowels or entrails, filled with blood and female secretions, sexual *kalas* of the moon. It is a living organ, the extension of the vulva of the goddess, the entrance into the core of her sexual force. Metallic smell of blood, the menstrual essence of the Lunar Goddess, is extremely intense during the work with this tunnel, mixed with aromatic fragrance of her living flesh, and the taste of blood, also intense and physical, lingers long after the journey is finished. Denizens of this realm are entities that feed on blood and cannot exist without this vital substance. Throughout the journey, you can see the larvae grown into the walls, with tubes connecting their throats with the veins of the tunnel that carry the lunar blood of the goddess. Others lurk in the shadows, waiting for unwary travelers, to poison them with intoxicating juices that induce comatose trances and semi-lucid erotic dreams through which these creatures can feed on vital essences and sexual energies of the dreaming person. These are the children of Lilith, sexual vampires, the succubus and the incubus, who are normally encountered in the realm of Gamaliel but already appear in the Tunnel of Thantifaxath to lure and guide the traveler into the menstruating Womb of the Goddess. Visions of this realm include images of the red sea of blood and the mythical Lilitu, beautiful women with bestial features and bird or bat-like wings. Sometimes they appear as half-women half-snakes, reflecting the ophidian nature of the Lunar Goddess. The catacombs in which they are encountered are full of bones and skulls of those whose life essence they drained, both humans and animals. There we can also meet the guardian of the tunnel who appears as a shadowy figure, sometimes female, other times androgynous, naked or robed, with a horned skull mask that holds the moon disc between the horns. When working with this realm you may find your dreams revolving around vampire themes and erotic imagery. You may find yourself dreaming of barren wastelands, landscapes bathed in blood-red light of the moon of Gamaliel, withered gardens with poisonous plants lit by creepy pale

glow of the corpse moon, dragons and serpents guiding the doors of the Nightside, dark tunnels and dusty catacombs through which you wander in unquiet pursuit of something that you crave for but cannot define. The omnipresent symbol here is the moon, in all its phases and all manifestations—new, full, growing, and dying. It is corpse-pale and ghastly. It is black and cold, ominous and heralding the rites of witchcraft and necromancy. And it is also red, typifying the menstrual *kalas* of Gamaliel.

Arachne in this realm is encountered in her spider form and there is nothing human about her—she is bestial and fearsome. Other visions include the whole world fading away and being consumed by the blackness of the Void. Some travelers experience here floating on the waters of Tiamat, immersed in silence and nothingness. Others describe the feeling of being a spider and realizing that everything comes from them and they are the beginning and the end of their universe. The spider spins the web and can abandon or destroy it anytime, and this is what we learn through the encounter with the Spider Goddess in the last path before reentering the material plane.

MEDITATION WITH THE SIGIL

The sigil of the tunnel typifies the Ophidian current of the Lunar Goddess and the astral *kalas* of Gamaliel earthed through the Gate of Naamah. Inscribed within the glyph of a pyramid representing the pillar of ascent, it includes the four symbols of the moon in all its phases: waxing, full, waning, and black. The black sickles of Saturn form the Womb of the Goddess where the Kundalini Serpent lies coiled, pointing downward, into the depths of the soul, poisoning consciousness with ophidian venom that is transformed on the further stages of the path into *amrita*, the elixir of immortality. The top of the pyramid is crowned with the Skull of the Guardian, representing the mysteries of death typified by the forces of the tunnel. The seal also includes the glyphs of the crossroads, where the Lady of the Underworld, Hecate *Triformis*, meets the Initiate at the gates to the Other Side. Finally, the two pentagrams, one pointing upward, the other downward, represent the twofold nature of the journey that leads the Initiate through worlds Above and Below, ascending to empyrean realms and descending into infernal depths, transcending all borders and all boundaries in eternal process of becoming.



The Sigil of Thantifaxath

Again, start with the preliminary procedure. Then sit in a comfortable position, placing the sigil of the tunnel in front of you. Focus all your attention on the image and vibrate eleven times the name of the guardian: "Thantifaxath" Grant suggests in his *Nightside of Eden* that the name should be reverberated in the key of "B" sharp as if in the hollows of chthonian deeps. As you chant

the word, envision the image coming alive, morphing and glowing with blood-red *kalas* of the Lunar Goddess. It is also growing and manifesting in front of you as a portal through which you can enter the Other Side. When you reach this point, close your eyes, extinguish the candles, and let the image build in your inner mind.

Visualize clouds of black smoke emerging from the seal, enveloping you with thick black mist, and pulling you inside, through the blood-red portal that looks like the vulva of the Lunar Goddess. Then let the experience unfold by itself and do not force any visions. The entrance to the tunnel is marked with bones and skulls, the elm and the yew, the ash and the cypress, poisonous nightshade, asphodel flowers, and withered vegetation, poisoned by sulfurous vapors that surround the cavernous entrance into the astral underworld. These are all emblems of death, funereal symbols, representing the energies of Saturn whose influence powers up the forces of the tunnel, ghouls and larvae, vampires and spectres feeding on life essence of unwary travelers. Open yourself to all you may see and hear, or whatever comes to your mind during and after the working. When you feel ready to finish the meditation, return to your normal consciousness and close the working for the day.

INVOCATION OF THE GUARDIAN

Again, the purpose of this working is to invoke the consciousness of the guardian of the tunnel. As a basis for the visualization, you should use the image of the guardian provided here. You can also simply visualize it in the female form, surrounded by death imagery—skulls and bones. Another manifestation of the guardian encountered within the tunnel is that of a horned figure holding the moon disc between the horns. Choose whatever form appeals to you the most.

The ritual begins as before—after you have prepared the temple, raise your energy and assume the spider form. Then focus again on the sigil of Thantifaxath, chanting at the same time the following invocation. You can do it only once or repeat it like a mantra:

Guardian of the Tree of Darkness,
Come to me from the Night of Time and lift the veil between the worlds!
By the Sickle of Saturn and under the dying moon,

I call you to emerge from the Void to lead me on my way through the night!
Arise from caves and catacombs,
From forgotten temples and dark wastelands,
And teach me how to navigate through the landscapes of the Other Side!
I, (your magical name), welcome you with the Blood of the Dragon
And in the name of the Dragon,
Ho Ophis Ho Archaios!
Ho Drakon Ho Megas!

Place a few drops of blood on the sigil, and as you chant, feel the energies of the guardian flowing through the image and its presence manifesting in the temple, awaiting invitation to enter your consciousness.

The guardian often appears in a female form, as a woman wearing a black robe or a skeleton clad in a woman's dress. Do not force any visions, though, and let them unfold as you explore the landscape of the tunnel. Sometimes the guardian appears with a human body and a skeletal face or mask. Some travelers have a sexual encounter with this being and thus become transformed to reenter the material plane. Sexual imagery is common here, and sometimes the guardian is seen as a monstrous woman with blood dripping from her vulva, falling on the ground and making the corpses in the tunnel come to life, nourishing the vampire spirits residing there and producing the red mist that fills the whole landscape. There are also visions of the guardian as an ancient mummy, wrapped in cloth, which unwrapped leaves the pure essence and the guardian disappears. The initiation of this realm seems to include liberation from the fear of death by embracing repulsion and disturbing feelings that come with interactions with corpses, zombies, ghouls, etc. The whole experience is accompanied by intense emotions, fluctuating from depression to euphoria, crying to laughing, weakness and nihilistic urges to the feeling of total power.

Whatever form this communion takes for you, ask the guardian to guide you through the landscape of the tunnel. Visualize yourself as the entity itself and let your consciousness merge with that of Thantifaxath. Open yourself for this experience and embrace whatever may come to you at this point. When you feel ready to finish your journey, thank the guardian with a few personal words and return to your normal consciousness, closing the working for the day.

PATHWORKING

As usual, begin this working with the preliminary procedure. Then focus on the sigil while chanting or vibrating the name of the guardian. You can vibrate it eleven times in a rising intonation or focus on chanting the name in a repetitive rhythm until you enter a trance state. As you gaze into the image, visualize clouds of black smoke flowing into the ritual space and enveloping around you. They carry a stench of sulfur and fragrance of flowers that bloom at nighttime. When you get to this point, extinguish the candles, close your eyes, and with the image building up in your inner mind, send a message to the guardian of the tunnel to guide you through the experience.

Visualize that for a moment everything fades away and the whole world disappears. Then the darkness around you crystallizes into a scenery. You are in a desolate, mountainous area, standing in front of a cavernous opening in a rocky surface. It is shaped like a vulva, black and hollow, and small sharp rocks growing from the walls inside make it look like the jaws of a beast. Around the entrance to the cave you can see withered trees and poisonous plants, nightshade and asphodel flowers. Thick black smoke, flowing from the opening, cloaks the landscape with dark mist, blurring shapes of everything around, making the whole scenery unearthly and unreal. It carries the metallic scent of blood, intense and intoxicating. You can also see hundreds of small black snakes crawling out of pits and cracks in the earth, all heading toward the cavernous opening and disappearing inside. Adjust your senses to the energies of the tunnel: breathe the air filled with intoxicating vapors, feel its taste in your mouth, let the black mist wrap around you and caress your skin, hear the hissing of the snakes beckoning you to enter the vulva of the earth.

When you feel ready to continue the journey, follow the snakes and enter the blackness of the tunnel. You will see that it expands into a cavernous labyrinth of caves and passages. Walls are adorned with skulls of humans and animals and more skulls and bones are scattered on the ground. Also, everything around you seems alive, as if you were inside a living being, radiating warmth and pulsating with life. The walls of the tunnel vibrate in the heartbeating rhythm and you can hear whispers and hissing voices inviting you to go deeper into fleshy womb of the Lunar Goddess. You feel excited and all your senses are unusually sharp, shivering with anxiety and anticipation.

Travel into the depths of the tunnel, exploring it further and communicating with its denizens. Open yourself to whatever may come, let the experience be natural and spontaneous, and enjoy the journey. When you travel back to your physical body, close the working and return to your normal consciousness.

DREAM WORK

Begin this working with the same procedure as before. When you assume the spider form and make yourself ready to proceed to the dream work, focus again on the sigil and the name of the guardian. Chant or vibrate it, visualizing that the gate to the tunnel opens up before you and your senses become attuned to the frequency of the realm. At the same time envision visualizing that you are at the threshold of the physical world and the astral plane, surrounded by dark mist which blurs the border between your waking reality and the dream environment. This mist envelops around you, acting like a bridge from the physical world to the astral plane, allowing you to enter the gates of sleep. Lie down and relax, floating in these astral energies, until you see the gate to the tunnel taking shape in front of you.

The gate of Thantifaxath exists on the border of sleeping and waking, conscious and unconscious. Visions described in the tunnel are referred to as sickening and disturbing in many ways. At first, the tunnel is full of smoke and you may see hundreds of small eyes watching you as you enter the path. Then the smoke turns blood-red and the visions crystallize into images of a temple or chamber. There are images of the full moon and chalices filled with black potions that transform the practitioner into a creature of the night or one of the spectral entities residing within the tunnel. Sexual imagery is common here and it is connected with death imagery, e.g. having sexual encounters with the undead or visions of necrophilia. Some travelers meet Naamah in this tunnel, while others encounter Samael in his half-snake half-lion form. Sometimes the tunnel is seen as an underground chamber. Other times it is a system of caves or rooms and corridors leading from one to another. The entrance to the tunnel leads through mist and water. Sometimes the water is shallow, but you can also find yourself diving into deep water to swim to the end of the path, where you emerge in an underwater temple to interact with the guardian and the denizens

of the tunnel. Other beings encountered in this realm include snakes and monstrous serpent-beasts, maggots, spiders, and owls. If you have experienced other visions of the gate so far in your work, feel free to use them for your dream travels and astral explorations as well.

Keep your attention focused on the wish to continue the experience in a dream and let yourself fall asleep. If you wake up at night, relax and bring the vision back to your mind, trying to enter the dream scene again. Write down your dreams when you wake up.

FINAL NOTES

Many travelers experience this tunnel as connected with vampiric visions and sensations, thirst for blood/energy, and dreams revolving around vampire themes. This can happen to you during these workings as well. To bring the energies of the tunnel to balance, it is recommended to conclude the whole set of workings not only with your personal ritual but also an intense meditation with raising the inner Dragon Force and filling yourself back with the Dragon's Fire. Ground yourself and allow a few days for rest before you decide to undertake any other magical work or project.✶

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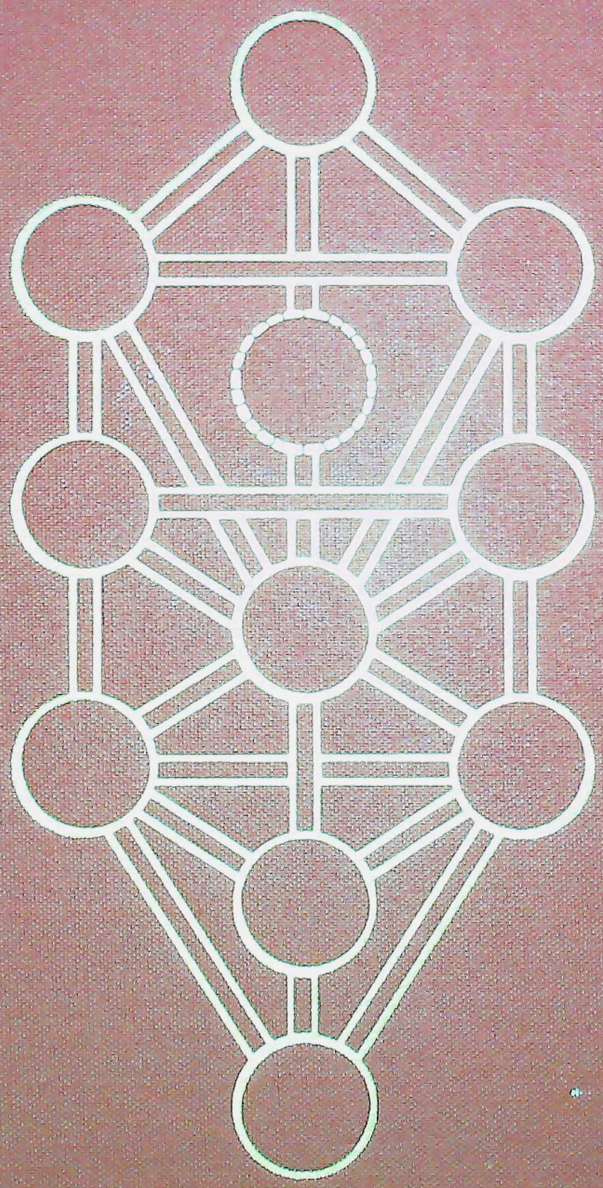
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